

Report of Co-operation between
the Y.M.C.A. and the Churches in Canada

The Co-operative Movement in Boys' Work

The outstanding instance of official working relationship between the Y.M.C.A. and the Churches in Canada is that of the Co-operative Movement in Boys' Work. This Movement began in 1914 and during its five years of accumulated experience has proved the wisdom of the policy of co-operation. Those included in the Movement are the five leading Protestant Churches, represented by their Sunday School Boards or Commissions, the Boys' Department of the Y.M.C.A., and the International Sunday School Association, as represented in its Provincial units in Canada. It includes co-operation for Boys' Work in general and especially in the promotion of what has come to be known as the Canadian Standard Efficiency Training program, which was originally introduced by the Y.M.C.A. but developed with the co-operation of the Secretaries of the Sunday School Boards.

The Movement is directed by Advisory Committees for Co-operation in Boys' Work, which are organized nationally, provincially and locally, and on each of which the seven units are represented. These Committees consider all the common plans and policies, especially such matters as Older Boys' Conferences and Training Camps. Their actions, however, are entirely advisory and the autonomy of the units is not interfered with. Increasingly Christian work for boys is coming under this united leadership and, as a result the common program of the Canadian Standard Efficiency Training is spreading rapidly throughout the entire field of Protestant boyhood.

Following is the testimony of the General Secretary of the Sunday School Board of one of the larger Churches of Canada:

"Your request for statement in regard to results as well as difficulties of the Co-operative Movement in Boys' Work is not easy to answer in a brief letter, and without time for reflection, but,

The following general results are clear:

1. The different denominations in Canada have very much in common in the department of Boys' Work.
2. There has been great gain to each denomination and to the boys in doing this common work together.
3. The Boys' Department of the Y.M.C.A. in addition to their regular work through Y.M.C.A. organizations and buildings, has made a very valuable contribution to this work in the churches, through this Co-operative Movement in which they are a unit.

4. More definite results which are now quite established have all been attended with more or less difficulty, so that the following list is also a list of difficulties which have been overcome:

1. Boys never before in Sunday School have been reached.
2. Boys who had gone out of Sunday School, or were on the point of going out have been held.
3. More have been enlisted in active work.
4. More have been adequately trained.
5. Many indications have been noted in Boys' Conferences and elsewhere in the life and character of boys that the boys are definitely responding to the appeal to follow the Jesus way of living.
6. The denominational work for boys is stronger than ever before, and their work for boys has reacted helpfully on all the other departments of Sunday School work.
7. The cordial relationships between the churches and the Y.M.C.A. have been greatly strengthened by this happy working together in Boys' Work."

Joint Committee on the Relationship of the Y.M.C.A. and the Churches:

A joint Committee on the Relationship of the Y.M.C.A. and the Churches is now in process of formation in Canada, having been initiated by the National Council of the Y.M.C.A. in February, 1919. This Committee is to be representative of the five leading Protestant Churches and of the Y.M.C.A. Up to date action has been taken by four of these Churches and also by the Y.M.C.A., and when the Convention of the last of the Churches meets it is expected that the joint Committee will be complete.

The Committee is to discuss the whole question of the relationship of the Y.M.C.A. to the Churches, and it is expected will present recommendations on the following questions, among others:

1. What should be the recognized place and function of the Y.M.C.A. as an agency of the Churches?
2. How can the counsels of the Churches be brought to bear upon the policies and plans of the Y.M.C.A?
3. What working relationship can be arranged between the Y.M.C.A. and the various departments of the Churches with which its work comes into closest contact?

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1. The situation in the United States was so different from that in Canada that the two should be treated separately. We shall deal first with the United States.

2. ["The approach of the Y.M.C.A. to the war work task was a mistake in principle. instead of assuming responsibility from the government when the opportunity came without consultation with the leaders of the Churches, they should have first been consulted and a mandate secured which would have been readily forthcoming, provision being made, however, for the Church workers to have access to the camps for their distinctive contribution, not independently of the Association, but regularly provided for so that they would not be in the position of going through the courtesy or sufferance of the Association organization.

"I consider that the effect of the course pursued was to leave the church without the means to make a contribution to the soldiers and sailors in ways that the latter recognized as coming from the Churches, and that the result is a wide spread impression that the Church failed them in the crisis. I do not look upon this as intentional, but rather as the inevitable consequence. This illustrates the fundamentally wrong principle in the constitution of the Association if it is to be regarded as a church agency, which I believe to be desirable. I think the right form of organization would be one whereby the Churches as such would be represented directly upon the governing bodies of the Association, and would therefore have a voice in the programs to be carried out which must be financed largely by the gifts of Church members and the life service of the same. To proceed otherwise I consider taxation without representation. At the present time the Churches are continually being put in the position of having either to submit to or to antagonize projects put out in their name in a sense, yet over which they have no control."]

3. Two outstanding letters from friends will suffice to illustrate:

"The facts revealed during the war convinced me that the long growing tendency of deviation from its original position had reached its climax in the Y.M.C.A. to function largely and the pressure of unevangelical forces brought about the ultimate result. Evidence that the climax had been reached was manifest in the first refusal of the Y.M.C.A. to exhibit itself openly as an arm of the churches. They refused to place anywhere upon their publicity, upon their buildings, or upon their letter heads any statement of such a nature. They maintained constantly in private conversations and in conferences, that they desired to act as an arm of the churches but found themselves in a position where they dared not so advertise themselves.

"Another evidence that the climax had been reached was seen in the small percentage of the funds they received which were spent for religious work.

"A third evidence was the general refusal by the soldiers to receive gladly any religious efforts from that organization.

"The fourth evidence was that matters had come to a head was shown by the ever increasing number of churchmen who were criticizing the Y.M.C.A. That criticism came from men who had never criticized the organization before.

"The above states the one conclusion I have been compelled to reach. It has been reached with sadness.

"My chief constructive thought developing from this conviction is that the Y.M.C.A. needs honestly to repent. It has been tempted to the sin of pride, just as we all are thus tempted. It is in danger of falling away entirely from the Christian position. I would to God that it might repent."

4. The post war plans in the army apparently contemplate putting the religious work entirely in the hands of the chaplains and the taking over the work of welfare and morals by the Government.

5. Some of these questions offset one another. But let us put these candidly. Does the Y.M.C.A. represent and serve the Churches as unequivocally and avowedly as for example the K. of C. represents and serves the Roman Catholic Church? Does it seek to discover and to carry out the policy and program of the Churches in the same way? Does it try to carry water on both shoulders, to be to the Churches an evangelical and evangelistic agency and to the Government and the public a social and welfare institution? Is it the Churches at work in a certain specialized field or is it an agency outside of the Churches doing a certain work for them in its own way? Is the Association an agency directed by the Church when it seeks funds but an agency independent of the Church in the principles and administration of its work. Is it justly accusable of depreciating the Churches and their work? Was it so accusable in the war and has it been in its foreign missionary work and its appeal for funds for it? Was its war policy toward amusements right? Did it go too far in conniving at or conducting questionable amusements on week days or on Sundays? Or was it and is it too prudish and repressive in these matters? Was its war time religious work adequate and effective? Was two percent enough to spend on religious work in France? Was the religious service there and here apologetic and subordinate and of poor taste or was it too aggressive, offensive and fervent? Ought the Y.M.C.A. to leave religion to the chaplains in the army and to the clergy out of it and confine itself to its social and educational and athletic ministry, or ought it to be more avowedly religious? These and many other questions have been asked and are asked now. And not without only but also within. Two letters of clean self criticism will suffice:

"The fact remains that a comparatively small amount of religious work was done. The Finance Committee in its report seemed to glory in the fact that less than two per cent of the money spent overseas was devoted to religious work. Those of us who were appointed on the Cooperating Committee and then on the Religious Work Bureau of the War Work Council were given to understand that we were the responsible bodies to see that the desires and plans of the Church should be carried out. Representations were made first to the Federal Council of the Churches and then to the War-Time Commission of the Churches that their interests were in safe hands since a representative Committee had been appointed. This Cooperating Committee, or Religious Work Bureau, was never given a free hand. A great part of our task was to overcome opposition that manifested itself at headquarters against any thing like an aggressive religious program."

"I am inclined to think that the trouble was due (1) to an underestimation of the task (2) to a failure to be either one thing or the other, uncompromisingly religious like the Salvation Army, or nonsectarian as the Red Cross (3) an extremely unfortunate selection of personnel (4) and a very unfortunate impression created that the Y was in the field for advertisement as much as for service and that the men existed for it as much as it existed for them. I would like to see the Y. come out of this with profit. But when it puts itself ahead of the Church as it too often did in France, this will not be the result."

6. We have learned of the United War Work Campaign, in which, at the request of President Wilson, these two organizations and other agencies at work for our Army and Navy have combined their efforts to secure during the week beginning November 11 the sum of \$170,500,000 to cover their respective budgets as approved by the War Department, and in view of the decision of the President with which all good citizens should loyally comply and in view of his clear statement that his request implies no surrender of its integrity and independence on the part of any of the agencies involved

and no compromise of their convictions or their work, and in view of the importance of providing whatever is necessary to promote the well being of our soldiers and sailors, we urge upon all our churches the most earnest support of the effort to be made November 11-18 to provide the funds for the Young Men's Christian Association and the Young Women's Christian Association and the other agencies ministering to the comfort and welfare of the Army and Navy. We believe our churches should take the lead in all proper effort to make the proposed campaign an unqualified success."

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as one correspondent writes:

"It must be recognized that there is still a feeling on the part of the Churches that the Y.M.C.A. is so anxious in its religious character that it puts itself under the suspicion of claiming an equal standing with the Churches instead of being the handmaid of the Churches. In a conference of Y.M.C.A. and other workers held in Paris last winter where there were British as well as American representatives, this was strongly felt by many present. There were those who even proposed the changing of the name of the Y.M.C.A. in order to put it in such a relation to the churches as to dissipate this idea.

There ought ought to be a frank and full conference between the churches and the Y.M.C.A. and such readjustments as will make it impossible for this suspicion to continue."

"The only further thing I have to say about religious work is that it all depends on the relationship between the Y.M.C.A. and the Churches. One of the two must be the authoritative body and the other the auxiliary. The relationship was not fully worked out before the War, nor was it worked out during the war. Now is our opportunity."

In its religious work the problems of the Association is not the same with regard to each denomination.

The war subjected the character and relations of every institution of our national life to new and searching tests. In its vivid light problems and tendencies which had often been obscured were exposed. The situation which was created was of course abnormal. It made many impossible demands. It forced many unnatural and temporary adaptations. It would be a mistake to interpret or to reconstruct the nature and work of permanent agencies on the basis of their war experience and the mingled success and failure which the experience involved in the case of every human institution without any exception. But in the case of the Y.M.C.A. the war brought clearly into view the reality and the difficulty and the importance of this problem of the relations of the Association to the Church. The other lessons of the war with regard to the work of the Y.M.C.A. are dealt with by other Commissions but this Commission must consider honestly and carefully the bearing of our war experience upon this fundamental problem of relationships. The situation in the United States was so different from that in Canada that the two should be treated separately. We shall deal first with the United States.

I.

The entrance of the United States into the war and the religious and moral needs which at once emerged showed what an indispensable and effective agency for service the Churches possessed in the Y.M.C.A.. Without it they would have had no instrumentality for offering a united and adequate social and religious ministry adapted to the unprecedented necessities of the hour. The Y.M.C.A. with the specialized experience, organization, equipment and resources which the Churches possessed in it was ready at once in their name to offer to the Government a ministry whose absence, as we now look back, would have been an immeasurable calamity. It was a courageous offer. The magnitude and the difficulty of what was involved no one realized. As Bishop Brent writes:

"The service rendered by the Y.M.C.A. in the Army and Navy was one of the most daring adventures that any society ever undertook. The exact degree of success it would be difficult to state but this at least can be said, that conditions being what they were the work in the A.E.F. -- which is the only section that I was personally acquainted with -- was indispensable."

Barring the canteen and the amusements, the work in the United States was an even greater work and it was equally indispensable. We are not speaking of the whole work in itself but are dealing with its relation to the problem of our Commission, and we have no hesitation in saying that the Y.M.C.A. revealed a right conception of its mission as an agency of the Church in offering itself for the war service and that the Churches at once heartily took this view. The Federal Council of the Churches in special session at Washington, May 8 and 9, 1917, declared --

"The churches should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp."

And the General War Time Commission of the Churches said:

"The General War-Time Commission of the Churches recognizes with grateful appreciation the varied, extensive, and indispensable service which is being rendered to the American soldiers and sailors at home and overseas by those trusted auxiliary agencies of our churches, the Young Men's Christian Association and the Young Women's Christian Association."

At the same time we must recognize that grave questions have been raised both as to the method and the principle of procedure. Quotations from some of our most trusted and responsible church leaders will disclose these questions.

"The approach of the Y.M.C.A. to the war work task was a mistake in principle. Instead of assuming responsibility from the government when the opportunity came without consultation with the leaders of the Churches, they should have first been consulted and a mandate secured which would have been readily forthcoming, provision being made, however, for the Church workers to have access to the camps for their distinctive contribution, not independently of the Association, but regularly provided for so that they would not be in the position of going through the courtesy or sufferance of the Association organization.

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Churches, and that the result is a wide spread impression that the Church failed them in the crisis. I do not look upon this as intentional, but rather as the inevitable consequence. This illustrates the fundamentally wrong principle in the constitution of the Association if it is to be regarded as a Church agency, which I believe to be desirable. I think the right form of organization would be one whereby the Churches as such would be represented directly upon the governing bodies of the Association, and would therefore have a voice in the programs to be carried out which must be financed largely by the gifts of Church members and the life service of the same. To proceed otherwise I consider taxation without representation. At the present time the Churches are continually being put in the position of having either to submit to or to antagonize projects put out in their name in a sense, yet over which they have no control."

"By the edict of the Government the Y.M.C.A. assumed full responsibility for all religious work among the soldiers as representing Protestants. Protestant preachers have had to work on both sides of the sea under the direction of the Y.M.C.A. and the same conditions continue at the present time. Protestants are therefore made responsible by the Government and the Y.M.C.A. for all the work done under the direction of the Y.M.C.A. It is a case of forced responsibility with no authority to control."

And some leaders felt and still feel that the acceptance by the Association of a Government commission which at first was construed by some both within and without the Association as taking cognizance only or chiefly of the Association as a welfare agency, the appeal for funds and for popular support on welfare grounds to the obscuring of the religious character and purpose of the organization, the effort to avoid criticism against religious propaganda, the feeling of responsibility which with some developed into the danger of monopoly and exclusion, the peril of appearing to the Government and the public as a non-church institution and at the same time both ^wavering to the Churches its fidelity to its traditional character and professing to serve as their sole representative, with the chaplains, in the camps - that these and many other elements in the situation put a great strain upon the relations of the Association to the Churches. Two outstanding letters from friends will suffice to illustrate:

"The facts revealed during the war convinced me that the long growing tendency of deviation from its original position had reached its climax in the Y.M.C.A. The circumstances of the war period - the desire of the Y.M.C.A. to function largely and the pressure of unevangelical forces brought about the ultimate result. Evidence that the climax had been reached was manifest in the flat refusal of the Y.M.C.A. to exhibit itself openly as an arm of the Churches.

They refused to place anywhere upon their publicity, upon their buildings, or upon their letter heads any statement of such a nature. They maintained constantly in private conversation and in conferences, that they desired to act as an arm of the Churches but found themselves in a position where they dared not so advertise themselves.

"Another evidence that the climax had been reached was seen in the small percentage of the funds they received which were spent for religious work.

"A third evidence was the general refusal by the soldiers to receive gladly any religious efforts from that organization.

"The fourth evidence that matters had come to a head was shown by the ever increasing number of churchmen who were criticizing the Y.M.C.A. That criticism came from men who had never criticized the organization before.

"The above states the one conclusion I have been compelled to reach. It has been reached with sadness.

"My chief constructive thought developing from this conviction is that the Y.M.C.A. needs honestly to repent. It has been tempted to the sin of pride, just as we all are thus tempted. It is in danger of falling away entirely from the Christian position. I would to God that it might repent."

"In respect to your questions, I rather take exception to the wording of the first. The Y. did not make possible so great a service as this wording would imply, i.e., 'The character and magnitude of the service to the nation and to the men in the army and navy which the Y.M.C.A. made possible for the Churches in the war.' If it was the channel, as it was, of a great deal of work, it was so to the exclusion of other agencies which would have worked as willingly. Some of us chaplains felt sometimes that in respect to this, the words of our Lord were true in regard to those who entering not themselves hindered those who would have entered."

It is best to face such feelings as these. We shall make no headway in dealing with our problem by merely quoting praise or recalling the immense and true work done for the Church and in its name. The net results both in public judgment and in the judgment of the Churches are sure. One of the most conservative denominational papers summed the matter up editorially:

"All our great Protestant Churches combined their efforts in the work of the Y.M.C.A. unselfishly and in a large and liberal way, undenominationally and without partisan purpose, without desire for individual glory, but for the good of the soldiers and the loyal support of the country.

"The Y.M.C.A. organization, which did so much loyal and unselfish work, will be understood when the time comes when an understanding

is demanded, and the glory will go to where the glory belongs. Of this let us rest assured."

II.

But beyond the general question of the service rendered by the Association as an agency of the Church in entering the war work as it did and the problems involved therein, we need to face some of the definite and concrete issues of relationship between the Association and the Churches which developed.

The first of these had to do with the relation of the Association secretaries to the chaplains. This question antedated the war, but the war accentuated it. A sensible and acceptable working agreement was reached at the time of the meeting of the Federal Council in Washington in July 1917. The rush and change of war conditions however carried this problem through various alterations which need not be detailed here. The situation in France and ⁱⁿ the United States also differed greatly. Probably the chaplains held different judgments on the subject but this letter from one of the ablest and most successful ^{of them} states what is perhaps their general view with regard to the camps in the United States.

"I was not sent to Camp until November, 1918, and was the first Chaplain, I believe, to be definitely assigned to the camp. The Y.M.C.A. has been well established from the beginning of the camp, with five buildings, a camp religious director and a religious secretary for each building. Orders were placed in my hands giving me full authority over religious work at the camp, so that there was abundant opportunity for difficulty, but I found the 'Y' men so broad-minded and generous in spirit that the work continued in perfect harmony. Certainly the Chaplains were dependent upon the Y.M.C.A. for facilities, which were generously extended, and I believed the testimonies of the 'Y' men to the helpfulness of the Chaplains were entirely sincere. I felt that it would have been better if a Chaplain had been established in each 'Y' building as religious ^{work} director at the start, with adequate office, etc., and with the Senior Chaplain as the sole religious director of the camp, but the army had no chaplains available for the purpose and it was altogether to the credit of the Y.M.C.A. that they organized the work as they did."

The post war plans in the army apparently contemplate putting the religious work entirely in the hands of the chaplains and the taking over the work of welfare and moral ^{etc.} by the Government.

The problems of the Y.M.C.A. in this country in doing its work and in fulfilling its trust from the Churches were made immensely more difficult at the beginning and indeed almost to the end of the war by the fact that there were no chaplains in the camps and that there was a shameful shortage in France until after the armistice. This meant either that the sacraments and worship and pastoral ministry of the Church would not be given at all, or that the Y.M.C.A. ordained secretaries must provide them or that the Churches must devise some other method. There were difficulties and objections to the second course which were in some part overcome but the solution adopted by the Churches was the institution of voluntary chaplains as camp pastors. A host of problems arose in consequence which were not settled when the war ended. Some of these workers of the Churches in the camps speak with unalloyed satisfaction of the ~~in~~ relations. Dr. Manning of Trinity Church in New York City writes:

"I served as Voluntary Chaplain at Camp Upton from December 1917 until November 1918, for several months of this time as Chaplain of the 302nd Engineers and for the remainder of the time as Chaplain of the 6th Battalion 152nd Depot Brigade.

"In the course of this work, I was thrown into daily contact with the Secretaries and representatives of the Y.M.C.A. and worked in closest association with them. My relations with the representatives of the Y.M.C.A. were in every way most satisfactory; and I was constantly impressed by the ability, resourcefulness and devotion of these workers; and by the fine spirit in which they did their work in the Camp. During my whole time in the Camp this judgment was strengthened and confirmed in my opinion it would be difficult to overstate the magnitude of the service to the nation and to the men in the army and navy which the Y.M.C.A. rendered.

"As acting Chaplain of a regiment, my work was quite independent of the Y.M.C.A. and I feel, therefore, that I can give my testimony the more freely."

But some of the Churches feel that the Association was opposed to this whole institution of the voluntary chaplains or camp pastors, that it disapproved of the effort of the Churches to share thus in the work in the camps, and that nevertheless these workers were indispensable to represent the Church's ideals and ministry as such, to provide the sacraments and doctrinal teaching and pastoral care of the young men from the Churches and to maintain home contacts. Some of the Churches also felt the desire for a distinctly denominational ministry

which the War Department disapproved.

The camp secretariat provided in itself a body of relations with the Churches which was most intimate, vital and helpful but which also brought its problems. 1538 of the 10,290 secretaries in the home camps and 1448 of the 11,691 secretaries who went overseas were ordained men. Of the 1777 religious work secretaries in the United States 986 were ordained men, and of 256 religious workers overseas 220 were ordained. These workers were themselves living bonds between the Association work and the denominations and local churches from which they came. To the extent that any of them felt hampered in their religious service or compromised in their ministerial character by reason of the semi-lay work they were doing, questions arose, in part relating only to the transient conditions of the war, but in part penetrating to the problem this Commission is considering.

The relation of Camp Y.M.C.A. buildings to the Church and to the Churches brought the question of broad relationships to view. Some, both within and without, were desirous of discovering some way in which the service and houses of the Y.M.C.A. would be as distinctly avowed as the contribution of the Protestant Churches as the Knights of Columbus was as the contribution of the Roman Catholic Church. On the other hand there was questioning at first in some places as to the extent to which the sacraments might be given in Y.M.C.A. huts. Good sense and equity generally prevailed and save in exceptional situations the local service of the Y.M.C.A. huts and the general religious work of the Association in the camps both illustrated and strengthened the right relationship of the Association and the Churches.

The method of handling the War Roll was carefully arranged after conference with the denominational war commissions so as to relate the men as closely and directly as possible to the home churches and to the central denominational commission ^{war} also where the latter was willing. And the great

part, indeed almost all of the evangelistic work, so constant, so skilful in the main, and so fruitful, which was done here and abroad was done by the ministers of the Churches serving as secretaries or as special speakers or working with the Association as voluntary chaplains and camp pastors.

In the time of demobilization the Association has had a notable opportunity to serve the ^{Churches}. The Chicago Association alone had 6568 religious interviews with soldiers or sailors returning from service and 4348 men were referred to churches.

III.

Nothing revealed more clearly the deepest feelings of the Churches toward the Y.M.C.A. than their attitude to the criticisms brought back by the soldiers from France. The Churches at once appraised this criticism. They recognized and acknowledged the truth where it was proven and they knew that such failure to render a perfect service as appeared was inevitable. They believed and they believe that no other agency in the war, not even the Government itself, reached any higher percentage of success. The attacks upon the Association drew to it many who felt that these attacks represented injustice if not some secret machination and that they were directed not at the Association only but at its ideals and supporters. In defending the Association ^{denominational} conservative papers asserted its faithful representation of the Protestant Churches in words like these:

"The record of these representatives of Protestant Christianity in the service of ministration to the army of the nation is a part of the history of the loyal devotion of our great and noble body of young soldiers. There was too much of self-sacrifice and exposure and unselfish service to permit us complacently to tolerate ungrounded criticism. Honor and love be to those who did this arduous and often thankless duty."

"This is enough. Christian Protestant influences acquitted themselves in a way to win the appreciation, affection and admiration of all who are right-minded, and the organization through which they did a main part of their work will have a high place in future days in the loving regard of the nation."

This loyal and unyielding support of the Churches makes it all the more

an obligation to face squarely their questionings about some of the methods and courses of the Association in the war work which they fear may represent continuing tendencies and which may imperil the confidence and support of the Churches and the true service of the Y.M.C.A. Some of these questions offset one another. But let us put these candidly. Does the Y.M.C.A represent and serve the Churches as unequivocally and avowedly as for example the K. of C. represents and serves the Roman Catholic Church? Does it seek to discover and to carry out the policy and program of the Churches in the same way? Does it try to carry water on both shoulders, to be to the Churches an evangelical and evangelistic agency and to the Government and the public a social and welfare institution? Is it the Church at work in a certain specialized field or is it an agency outside of the Churches doing a certain work for them in its own way? Is the Association an agency directed by the Church when it seeks funds but an agency independent of the Church in the principles and administration of its work. Is it justly accusable of depreciating the Churches and their work? Was it so accusable in the war and has it been in its foreign missionary work and its appeal for funds for it? Was its war policy toward amusements right? Did it go too far in conniving at or conducting questionable amusements on week days or on Sundays? Or was it and is it too prudish and repressive in these matters? Was its war time religious work adequate and effective? Was two percent enough to spend on religious work in France? Was the religious service there and here apologetic and subordinate and of poor taste or was it too aggressive, offensive and fervent? Ought the Y.M.C.A. to leave religion to the chaplains in the army and to the clergy out of it and confine itself to its social and educational and athletic ministry, or ought it to be more avowedly religious? These and many other questions have been asked and are asked now. And not without only but also within. Two letters of clean self criticism will suffice:

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Work Council were given to understand that we were the responsible bodies to see that the desires and plans of the Church should be carried out. Representations were made first to the Federal Council of the Churches and then to the War-Time Commission of the Churches that their interests were in safe hands since a representative committee had been appointed. This Cooperating Committee, or Religious Work Bureau, was never given a free hand. A great part of our task was to overcome opposition that manifested itself at headquarters against anything like an aggressive religious program."

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IV.

The inclusion of the Y.M.C.A. and the Y.W.C.A. in the United War Work Campaign in November 1918 called forth criticism from some of the Protestant Churches and from many supporters of the Associations' work. We need not enter into the argument which led the Government and the ~~Churches~~ ^{Council of Defence} and many other interests to insist upon ~~their~~ ^{this} combination. It is enough to recall that the Association believed that a different plan would have been wiser and more effective, that the ~~adopted~~ ^{plan} did not merge the budgets or the administration of the agencies combined in the campaign for the solicitation of funds alone, ^{that} but the President distinctly recognized in his letter the autonomy and distinctiveness of the various organizations and that the Protestant Churches accepted the situation and heartily supported the campaign. Their attitude was expressed in the action of the General War Time Commission of the Churches in Washington on September 24, 1918:

"We have learned of the United War Work Campaign, in which, at the request of President Wilson, these two organizations and other agencies at work for our Army and Navy have combined their efforts to secure during the week beginning November 11 the sum of \$170,500,000 to cover their respective budgets as approved by the War Department, and in view of the decision of the President with which all good citizens should loyally comply and in view of his clear statement that his request implies no surrender of its integrity and independence on the part of any of the agencies involved and no compromise of their convictions or their work, and in view of the importance of providing whatever is necessary to promote the well being of our soldiers and sailors, we urge upon all our churches the most earnest support of the effort to be made November 11-18 to provide the funds for the Young Men's Christian

Association and the Young Women's Christian Association and the other agencies ministering to the comfort and welfare of the Army and Navy. We believe our churches should take the lead in all proper effort to make the proposed campaign an unqualified success."

Expression of confidence such as this make it certain that the problem of right relations between the Churches and the Associations in the new era before us will be wisely solved.

V.

The war not only brought into view many new aspects of the problem and new grounds of assurance that it will be solved, it also provided some definite suggestions.

1. There is need of proper relationship between the Association and the Churches at the top ~~and~~ where the general policies and programs are framed. There should be some provision for adequate conference and common planning for the proper collocation of responsibility; for just, broadly-approved action and assumption of authority, for effective cooperation and application of resources and power. The ends in view may be accomplished (1) by miracle, i.e., by the infallible action of the Association acting alone and securing these results, (2) by conferences between the Churches and the Association through the International Committee or through the International Convention (3) by some device of advisory committee or representative relationship. The problem arose at the outset of the war work. The War Work Council was ^{at first} ~~organized exclusively~~ ^{of} laymen chosen by the International Committee. This was unlike the Christian Commission which the Y.M.C.A. had initiated for the work of the Civil War. That Commission of 12 members contained 4 ^{was a} clergymen and 8 of the 5 members of its Executive Committee ~~were~~ clergymen. It became necessary accordingly to provide in some other way for securing the counsel and advice of the clergy of the Churches and a Cooperating Committee of the Churches was established. This was established not by the Churches however but by the Association. Still it served a very useful purpose and indeed for a short time it had to fill the place of the Religious Work Bureau. By means of it

and the membership of representatives of the Y.M.C.A. on the Executive Committee of the General War Time Commission of the Churches the acute problems of the war time were dealt with and a situation was worked through whose delicacy and difficulty are known to but few. It would be well for any who are disposed to deal lightly with our present problems if they could be made aware of the inner history of those months. The central fact is that personal friendships and voluntary arrangements had to bear the burden of the heaviest task we have ever met in the matter of the relations of the Association and the Church. Such burdens should be borne upon proper organic and administrative settlements. Has the war experience suggested what these might be? It has done so in Great Britain in ways that may or may not be applicable here. In England there is to be at Y.M.C.A. headquarters a regularly constituted advisory committee nominated in conference with the respective authorities representing the Christian denominations "to advise with the leaders of the Association from time to time on important matters of high policy and to form a Committee of Reference, to which difficulties (national or local) that may arise between the churches and the Y.M.C.A. in actual work may be referred." The plans adopted by the War Emergency Committee of the British Y.M.C.A. further include: "To ask the churches to receive deputations from the Y.M.C.A. when plans may be tabled and cooperation invited." The National Council has endorsed these plans. The Scottish National Council has gone further and adopted the following resolutions:

· "The Scottish National Council of Young Men's Christian Associations
Recognising

That the Association owes its origin and its sustenance to the Church;

Also

That it is an Interdenominational society embracing and uniting Churchmen of all branches of the Reformed Christian Church in its membership;

And further,

That the work at home and abroad for our soldiers and sailors has only been possible of accomplishment through the ready service of ministers and laymen from all the Communions of the Church, and That the future welfare of the young manhood of our country necessitates a clearer understanding and a fuller cooperation between the Church and the Association;

RESOLVES

(First) To affirm its devoted loyalty to the Church, and its determination to seek in all its enterprises to serve the Church, and

(Second) Humbly to crave the Venerable the General Assembly to receive a Deputation to convey to the Assembly its gratitude, and respect, and the assurance of its loyalty, and to request the Assembly to appoint a Committee to confer with the Association with a view to discovering means whereby the influence of the Church may be directly exerted in its counsels, and whereby the Association may have a recognised place in the life of the Church."

A Joint Committee of the Churches and the Y.M.C.A. carried the matter further in these resolutions unanimously passed and then adopted by the National Union of the Y.M.C.A. and later unanimously accepted by the Assemblies of the Church of Scotland and the United Free Church:

- (a) It is agreed that, inasmuch as it is the desire of the Y.M.C.A. that the influence of the Church should be directly exerted in its counsels, it is desirable that the various branches of the Church should appoint representatives to the National Council of the Y.M.C.A., to act as members of the Council, during the period and in view of reconstruction, and in any case for a period not exceeding three years; in the confident hope that a permanent representation of the Church on the various Councils of the Y.M.C.A. may thereby be secured;
- (b) It is agreed, in order to meet the crave of the Y.M.C.A. in its original motion that it should have a recognised place in the life of the Church, that the various branches of the Church should invite representatives of the Y.M.C.A. to report on their work under the auspices of a Standing Committee or otherwise as may be found most convenient in the meetings of the Assemblies, Representative Council, or other Supreme Courts of the Church; it being understood that the full place which the Y.M.C.A. will have in the life of the Church cannot be determined until its relation to the Church Guilds and kindred organisations has been satisfactorily adjusted."

Ought we now to consider the wisdom of asking the different denominations to join with the ~~Assemblies~~ ^{Association} in forming an advisory council like the Council established in London, or instead of this would it be wise to ask the larger denominations at least to nominate members, in number to be agreed upon, upon the International Committee, having due regard to the clear desirability, and on which the Churches would be the first to insist, of maintaining fully the voluntary lay administration of the Movement? Is this one lesson of the war experience?

2. There is need not only of a more efficient relationship of the Association to the Churches at the top. The same need extends throughout. Other sections of this report deal with this subject, however, and it is proper

here to refer to it only as illumined by the war experiences. Two opposing statements were often met with in the war work. On one hand it was said that all the troubles of relationship between the Association and the Churches were at headquarters due to discordant policies, and on the other hand that they were all local, due to incompatibility or untactfulness or disagreement as to functions. The problem in the first view has just been discussed. The problem in the second view is, first, a question of personnel and training on the part both of the ministry and of the Association secretarship and is, second, a question of having understandings at the top accepted all the way down. (1) Can there not be a more thorough training of Secretaries in Church consciousness and principle, in the historic background of all Christian institutions and organizations? Can not secretaries even at the risk of neglecting some association activity be always as they are often workers and office bearers in the Churches? We commend the suggestions of Mr. Wilder growing out of the War experience, pointing the way to the most harmonious and mutually most helpful relationships for the future between the Association Movement on the one hand and the Churches on the other hand:

1. More mature and better trained Religious Work Secretaries in local Associations.

2. A larger emphasis by all Association Secretaries, local, state and international, on the religious side of our work, including better religious work programs and more adequate budgets for religious work.

3. Closer cooperation with pastors of local churches by Association leaders. On every Association Religious Work Committee there should be at least one pastor.

4. The promotion by Y.M.C.A. Secretaries of "Join the Church" Campaigns and the constant encouragement of active members to engage in church work.

5. Y.M.C.A. Secretaries should themselves always identify themselves with the work each of his own church.

6. Each Association Staff as well as Supervising Secretaries, should make wise and earnest efforts to recruit the best men in their active membership for Christian callings, especially for the Christian ministry at home and abroad.

7. Y.M.C.A. leaders should cooperate heartily with interchurch organizations, local and national, such as local federations of churches and the Interchurch World Movement and the Federal Council of the Churches."

Can not all ministers on the other hand be given in the Seminaries an adequate understanding of the Association and kindred Christian movements and a genuine sympathy with them? (2) Can not some better way be devised of making statements of policy and relationship, which have been authoritatively adopted, actually effective? This was a real issue in the war. As one of the men nearest to the whole inner organization writes:

"It seems to me that the great need of the Association is for such a plan of organization as will see to it that what is recommended by the International Convention and approved by the International Committee shall be carried into effect. The archives of the Association are filled with statements of relationship and with acceptable resolutions, which if they were only put into operation, would make the Association a strong effective religious force, whose service in the main would be entirely satisfactory to all the churches. The great trouble seems to be in the relation of the so-called Religious Work Bureau to the whole enterprise. This relation is nothing more than advisory and then when its advice is accepted at headquarters there is the same confusion that obtained in the time of the Judges when every man did that which was right in his own eyes. In the war individual Association appointees could do

very much what they had a mind to. There was no supervision or control which ensured the carrying out of anything like a strong religious program. The same thing is true in the Association to-day. An Association in New England can be wholly Unitarian in its whole spirit and service. Being such it may not have a vote at the International Convention, but it goes on as an Association without let or hindrance. The government of the Young Men's Christian Association is a strange combination of absolute autocracy and unbridled democracy. There are some men in power whose word is law and who are in a position to dominate largely the policies of the Association. And then on the other hand, what the churches would like to have done cannot be done because of this democratic spirit which leaves it for every State Committee or local Association to choose what it proposes to do in the light simply of strong advice."

The democracy must be conserved but in some way also the absolute integrity and veracity of the Movement must be assured if it can be done. And on the side of the Churches there is the same problem and the same necessity.

3. There are many who think that one of the chief lessons of the war with regard to this problem of relationship was taught by the publicity work and its effects. They believe that this work was more responsible than anything else for misunderstanding of the real character and relation of the Association and for dissatisfaction and complaint among the Churches. They say that the utterances of the publicity agencies of the Association in the war over-praised and exalted the Association, depreciated the work of the Churches either by silence or by implication or by direct statement, ^{and} disavowed the repeated official declarations of the Association with regard to its religious and evangelical character and its relation to the Churches. As one of the first workers with the Association in France, who enjoyed unsurpassed opportunities for judgment, writes:

"My own feeling which was expressed to the Chief Secretary was that there was too much self-advertisement on the part of the Y.M.C.A. I attribute much of the hostile criticism which assailed the Y.M.C.A. to the tendency to self-advertisement and foolishness in way of speech on the part of some who wore the Y.M.C.A. uniform. I personally found among quite a number of those with whom I came in touch a desire to glorify the Y.M.C.A.

"The publicity methods ought to be revised."

The work of professional publicity probably created more prejudice and restiveness among the church-supporters of the Association than any other one cause. And there were some church-leaders who were speaking in or for the Association who say that they

felt that they were expected to tone down ~~this~~ representations regarding the religious element in the Association work and not to stress its Church relationship. This was in the emergency of the war. But it is a danger to be faced and put an end to now. The publicity departments, national and local, should be required to set the Christian Church first and the Association second in their representations, to exalt the Church and the Association only as the agent of the Church, to advertize not foolishly and ~~obtrusively~~ but humbly and regularly what the International Conventions have repeatedly declared to be the fundamental character and relationship of the Association and which found ~~naturally~~ ^{notably} wise utterance in the resolution of the Conference of the Home Work Secretaries,

December 5-7, 1918:

"Be it resolved, that since the Young Men's Christian Association is of the Church, for the Church, and by the Church, we reaffirm our loyalty to the Church and our purpose to identify ourselves sincerely and effectively with her in the study of needs, devising of policies, securing of recruits for Christian ministry and mission field, division of our common task and execution of her program for men and boys."

4. The true power of the Association in the War Work lay in its unselfish Christ-like service. Its huts in the camps were homes to the men and its secretaries were brothers. "The best work of the Y.M.C.A.", says one of its most competent observers "was due to its readiness to serve simply and humbly wherever there was a human need." Service as a surreptitious cloak to evangelism is not effective and it is not Christian. The war experience was not needed to show that such service, rendered only with an ulterior purpose, is not Christian, but it was valuable as showing how effectually such service frustrates itself. It will help both the ^{Church and} Churches and the Association in their ^{relations} to remember this. Loyalty to its fundamental religious character does not forbid, it compels the largest measure of pure unselfish and brotherly helpfulness and good fellowship.

5. Lastly the war experience taught that the religious problems of the Association and the fulfilment of its religious responsibility to the Church is its

easiest problem not its most difficult. It has its difficulties as one correspondent writes:

"It must be recognized that there is still a feeling on the part of the Churches that the Y.M.C.A. is so anxious in its religious character that it puts itself under the suspicion of claiming an equal standing with the Churches instead of being the handmaid of the Churches. In a conference of Y.M.C.A. and other workers held in Paris last winter where there were British as well as American representatives, this was strongly felt by many present. There were those who even proposed the changing of the name of the Y.M.C.A. in order to put it in such a relation to the churches as to dissipate this idea.

There ought to be a frank and full conference between the Churches and the Y.M.C.A. and such readjustment as will make it impossible for this suspicion to continue."

"The only further thing I have to say about religious work is that it all depends on the relationship between the Y.M.C.A. and the Churches. One of the two must be the authoritative body and the other the auxiliary. The relationship was not fully worked out before the War, nor was it worked out during the War. Now is our opportunity."

In its religious work the problem of the Association is not the same with regard to each denomination. A policy that would commend the Association to one body might be deemed unsatisfactory by another. But what will commend it to all is the policy of striving to bring men ever and always to Christ and to His Church and of actually setting the relationships of men to the organized Church with its worship and sacraments and service first in the work and purpose of the Association. In seeking to accomplish this and in rendering all the other varied services outlined in the eighteen resolutions of the Cincinnati Convention on ~~relation~~[#] to the Church, the Association will be bidden God speed with the largest measure of trustful liberty by the Churches in proportion as it actually subjects its every utterance and activity to the declarations of the first and third of those resolutions:

"I. The most important agency for the promotion of religious life is the Church. No other institution should be permitted to supplant it or to ignore its primacy. The Association reaffirms its historic policy of absolute loyalty to the Church, and reasserts its intention to reognize in all its activities the preeminence of the Church, the extension of whose influence is the primary purpose of the Association.

"III. The Association aims supremely at building up the Kingdom of Christ among men by using its influence and equipment to lead boys and men to become disciples of Jesus Christ as their divine Lord and Saviour, by inducing them to enroll themselves publicly as members of some branch of the organized Church, and by helping them to develop Christian character and efficiency. Whatever else the Association attempts to do is directly

or indirectly a contribution to this supreme purpose."

Wherever in the war work here or abroad the Association acted openly and unhesitatingly on this principle it met with complete success. Vaudeville religion, religion sandwiched apologetically between movies, religion concealed by anything else did not command respect but whenever the Association gave men its service of welfare helpfulness with friendship and brotherly goodwill and sought with equal candor and earnestness to persuade men to accept the loving strength of God in Christ men responded with joy and eagerness. A sincere program of true religion succeeded wherever it was tried. The Association was at its best where it was true to its whole tradition and its full and avowed purpose. There and only there it fulfilled, to their praise and satisfaction, its right relationships to the Church and to the Churches.

Geo. C. Pidgeon

RECEIVED

OCT 27 1919

Mr. Speer

BLOOR ST PRESBYTERIAN CHURCH.

COR. BLOOR AND HURON STS.

TORONTO.

23rd October 1919.

Dr. Robert E. Speer,
The Board of Foreign Missions of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue, New York.

My dear Dr. Speers:

I was very glad to receive your report on the relations of the Y.M.C.A. and the Churches as revealed in the war. I enclose herewith my statement of the relations between the Canadian Y.M.C.A. and the Churches as represented by the Chaplains. I hope it will help in giving a slightly different view of the situation. The relation between the Y.M.C.A. and the Chaplains was so entirely different in the Canadian army from the American, that there is very little ground of comparison.

In regard to the report on the American situation, I have only one or two remarks to make. First, my experience in the Canadian army inclines me to emphasize your statements that there was no obvious connection between the Y.M.C.A. and the Churches. The soldier who was served in the Y.M.C.A. was not made to realize that the Churches were the chief fount from which this service flowed. Whatever cleavage there was must be closed up or the results will be serious for both organizations. It is true too that much of the advertising of the Y.M.C.A. during its campaigns and many of the articles in its journals dealing with war work, were simply ridiculous and the men in the army, and many of its friends at home, felt this keenly. There was a failure to give credit to other organizations where credit was due, and there was a lot of sentiment in them that was simply rubbish.

On the other hand it seems to me that a little too much stress is laid on certain criticisms of the Y.M.C.A. which appear to be from men who stayed at home and who could not understand the peculiar difficulties with which the organization had to restle on the field. For instance, is it fair even to suggest that only 2% was spent by the Y.M.C.A. on religious work? In the Canadian Y.M.C.A. a very small percentage of the expenditure was credited to religious work specifically, but then every officer was a religious leader and in the services at the huts took his place as such and helped to interpret the spiritual significance of the service he was rendering. Of course, it all depended on the man, but in the two Canadian divisions which I had the privilege of serving at the front, as well as in the camps in England, I found that men who took their religious opportunities seriously were the rule rather than the exception. I had the privilege of visiting the American Camps at Brest, St. Nazaire, Blois and Paris, and I must say that I got the same impression of the Y.M.C.A. work there. The men were outspokenly Christian and their religious

meetings were deeply spiritual and productive of good results.

Some men criticize the Y.M.C.A. for taking up religious work at all and say that it should have restricted its efforts to social service. Others criticize it for giving religion too small a place. Your remark that one of these criticisms nullifies the other is surely well taken.

I know that I am speaking as a Y.M.C.A. man, but after living with the Y.M.C.A. officers for months on the field, and facing the difficulties and dangers that they faced, and realizing how hard it was to do any kind of work efficiently under the circumstances, I find it hard to be patient with some of the reflections cast on these men by their critics. I know that as friends of the organization we must encourage them to face frankly these criticisms and remove whatever has given ground for them, but I do think we can go too far in this direction and give the public, and, above all, the Y.M.C.A. workers, the impression that we attach more importance to these things than we ought in all fairness to do.

Section 5 in your report is admirable. In Canada we are working along the lines suggested there and are trying to bring the Churches and the Y.M.C.A. together more closely than ever. I believe we are meeting a fair degree of success.

We all feel deeply grateful to you for the time and energy you have given to this subject and I am sure that it will be productive of good results in the permanent work of the Association.

With all kind regards,
Yours very truly,

GEO. C. RIDGEON

RELATIONSHIPS BETWEEN THE Y.M.C.A. AND THE
CHURCHES IN THE CANADIAN ARMY.

The Canadian situation is different in many particulars from that in the American army. Chaplains were appointed by the government for the different units and accompanied the men overseas. Their place was clearly recognized in the army regulations and every provision was made for their work.

The Y.M.C.A. at the outset did not have the official status as an Establishment given to it at a later date. The permission to operate in the first mobilization camp in Canada was sufficient to enable it to jump quickly into a place of influence, not only in welfare but also in religious work. Evangelistic meetings and Bible groups were an outstanding feature of its first efforts, and a number of chaplains and outside ministers rallied at once to assist in its religious program. The place given to it in the first contingent to sail overseas was just sufficient to allow a few representatives to accompany the men on the transports, and a new beginning had to be made in England, where, with the help of the British Association, the program was soon established with religious activities again a prominent feature.

There was no provision, however, for accompanying the army to France. The first who went over from England secured their passage irregularly. It was only when officers who knew and appreciated the Y.M.C.A. services to the army in the camps in Canada and England demanded their assistance in France, that provision was made for their presence and work in that country. Afterwards the Y.M.C.A. was given official standing in the army and its officers were granted honorary commissions. At the first, however, their function was purely to lead in the recreational life of the men. No provision was made by the Institution at home for the canteen, or for the various forms of entertainment that afterwards characterized its activities. It was the need of these things and the fact that no other body was providing them that led the Y.M.C.A. to take them up. A small grant for this purpose was made to the officers in France with which they began operations, and the demand was so great that from these small beginnings the work extended in all directions. In the spring of 1916 an appeal was made to the people in Canada for the funds required to put this work on a proper basis and it met with a generous response. Each year larger amounts were given until the service rendered by the Y.M.C.A. covered the need of the army in its particular line. Its religious work was made one of its distinctive features wherever it was established. The Sunday evening meetings free and easy in their spirit and method but deeply evangelical, Good-night Prayer meetings at the close of each evening's entertainment in the Huts, organized Bible Classes, the work of special preachers, the "Pay Book" series of religious pamphlets sent to all the men who would accept them, were forms of the religious activities and these were developed and extended wherever opportunity offered.

1

CAUSES OF CLEAVAGE -

In general the Y.M.C.A. and the Chaplain Services worked together harmoniously. Particularly in the field representatives of both organizations were able to assist each other splendidly and each felt the other to be indispensable. Far more difficulty was found in defining relationships at headquarters than in actual co-operation in serving the men. This difficulty was due to the fact that the situation was entirely new and there was no precedent in the army for the work the Y.M.C.A. was doing.

When difficulties did arise, they were due to such causes as the following:

- (1) The unequivocal stand taken by the chaplains' department that all religious work in the army was under its direction. They claimed that they were held responsible by the army authorities for whatever religious work was done, and therefore they claimed that all religious work in the Y.M.C.A. should be done only by the consent of the department and under its control. This difficulty came to a head when the Y.M.C.A. brought over special preachers from Canada and undertook work which the chaplain services had not approved.

Without attempting to deal with the merits of either case, it may be noted that the religious work of the Y.M.C.A. was absolutely necessary. It was primarily a religious institution and all its service was with a religious purpose. The services they rendered the men were many and varied, and these services had to be interpreted or the men would misunderstand their meaning. It was only when the officer in charge of the Y.M.C.A.'s social activities was also leader of its religious work and headed up the efforts of the week in the Sunday Services that the full religious benefit of what they did was secured. There was no more effective testimony for Christ given in the army than when a capable Y.M.C.A. officer who had led the men in their athletic sports, provided other forms of recreation, acted as host in the huts with all their conveniences, and supplied the men's needs in every way open to him, brought all this to a climax in a religious service and pointed to Christ as the inspiration and end of it all. It will be clear that the religious services in which this was done were necessarily in charge of the man responsible for the whole work of the Huts, for only so could it be an interpretation of what he was doing in other directions. It was a new situation to which the old regulations did not apply and it had to be met in the new way.

- (2) Another source of irritation was the failure of the Y.M.C.A. to make clear on all occasions that it was the arm of the Church. Often the chaplains felt that they were in the Y.M.C.A. Huts on sufferance, and were no vital part of their work. Many felt that they had no place of their own to which they could invite their men, notwithstanding the fact that the members of their Churches had provided a large part of the ~~the~~ funds for the Y.M.C.A.'s work as the best way of serving the Church's purposes. Many of the men

said openly that the Church did nothing for them and that the Y.M.C.A. was the only body that helped them. That such impressions should have been possible was nothing short of a calamity. As one of the Y.M.C.A. leaders put it "It was a failure almost tragic that there was not some arrangement beforehand between the Churches and the Y.M.C.A. so that whenever anyone entered the Y.M.C.A. he could not but know that it was doing the Church's work." For this failure both parties were to blame, and the only explanation of it is that in the effort demanded of all to meet unprecedented need, these negotiations were overlooked.

- (3) Another of the causes of cleavage was the failure on the part of some Y.M.C.A. officers to realize the importance of the larger relationships of their institution. The sudden expansion of its work during the war made it necessary to employ many men who had had no previous experience in the work of the Institution. Before sending them overseas they were carefully trained in the special work which was to be done for the army, but it was impossible in so short a time for them to become familiar with all sides of its activities. It takes time to get into the atmosphere of a great Institution, to catch its spirit and appreciate its traditions and become familiar with all its bearings on the life of its time. Consequently while these men did their own work well, they did not appreciate the Y.M.C.A.'s relationships with other bodies working in the same field and had never been trained in maintaining them. Mistakes were inevitable. The same might be said of many of the chaplains. As a whole a most devoted and heroic body of men, there were nevertheless some individuals who were content with their official duties and failed to see a number of broad lines of service open to them. Then when they found these fields occupied by others, they were not ready to welcome them. Such cases were few on both sides but when found difficulty was inevitable.
- (4) Some of the chaplains objected to the form of religious service conducted by the Y.M.C.A. It was essentially free and easy in character and many considered that it lacked reverence. Some chaplains refused to speak in such an atmosphere; others, accustomed to a stately ritual in their services, said that while the Y.M.C.A. professed to conduct a non-sectarian service, it was quite distinctly sectarian to them. Their Church stood for a totally different type of worship and some of them wanted charge of certain of the Y.M.C.A. services. Naturally this could not be done. The Y.M.C.A. was ready to let them announce and conduct a service of their own, but when a meeting was announced under the auspices of the Y.M.C.A. it could not be handed over to any one denomination.
- (5) There was a fear on the part of many of the Churches representatives that the Y.M.C.A. was asserting an independence that would ultimately constitute it a rival of the Church.

These are some of the difficulties which arose on active service. Earnest effort was made on both sides to meet and overcome them and the loyalty of the leaders to each other often made possible otherwise impossible relations.

- (a) Chaplains were usually requested to address the soldiers' evening meetings in the Y.M.C.A. and it was soon recognized by those in charge of the gathering that the speaker should be consulted about the hymns and the general character of the service which preceded his address.
- (b) In some of the camps a Chaplain was attached to each Y.M.C.A. Hut as a leader in its religious work. The co-operation between these Chaplains and the Y.M.C.A. workers was one of the best features of the religious work of the army.
- (c) In order to solve from the top the difficulties in co-operation, the following proposals were agreed to in conference between the heads of the Chaplain Department and the Y.M.C.A. leaders overseas, and were just being put into effect when the armistice was signed.

First: The social work carried on by the Chaplain Services, and the equipment for same shall be transferred to the Y.M.U.A.

Second: Wherever possible a Chaplain shall be attached to every Y.M.C.A. Hut to work in co-operation with the Y.M.C.A. Officer in charge.

Third: A liaison Officer shall be appointed by the Chaplain Services to act in an advisory capacity with the Y.M.C.A. in order to co-ordinate the work of the two services.

Fourth: All free writing paper issued to the troops shall have the Red Triangle and the Chaplain Services Crest with the phrase "FOR CHRIST AND HIS CHURCH" as the standard letter-head.

Fifth: The Chaplain Service is primarily responsible for the spiritual welfare of the troops and the Y.M.C.A. primarily responsible for the social work, each service co-operating with the others.

This was accepted by the National Council of Canada with reservations on clause 5, as to the Y.M.C.A. being primarily responsible for Social Work.

2. The Y.M.C.A's contribution during the war.

The extent and the quality of this service cannot be overestimated. When the war started no one imagined that such a work could be done. Not only were our soldiers served at the time of their greatest need with unparalleled devotion and efficiency, but a new conception of Christianity has been given to the entire nation. It is not too much to say that all Christian work is on a better basis and has a stronger ground of appeal because of the contribution the Y.M.C.A. made during the war. It proved itself invaluable along such lines as the following:

- (1) As an agency through which all denominations might work together for the welfare of the men. If each church had tried to serve its own people there would have been ~~an~~ inexcusable overlapping. No denomination was strong enough to make the work a success, and a series of small enterprises working side by side would have involved friction and waste ~~and~~ inefficiency. In the work of the Y.M.C.A. Christian people of all denominations found common ground and united their efforts under the best leadership available.
- (2) The training and spirit of its men enabled the Y.M.C.A. to see how the needs of the soldier could be met in a practical way. There was nothing more striking in the war than the readiness with which these young leaders, thrown on their own resources in a strange land, and at the first inadequately supported, adapted the principles of the Y.M.C.A. to utterly strange conditions and opened up a field of service that had never been entered before. They faced an emergency that required immediate action and the mistakes they made are insignificant in comparison with the degree of success they attained. Their initiative and resourcefulness has laid the Christianity of their time under a heavy debt. This spirit and the gifts it developed are an asset of untold value to the Church in the difficult period that lies ahead.

(3). The service rendered by the Y.M.C.A. was invaluable as an interpretation of Christianity. Both in what was done and in the way it was done a true Christian spirit found expression. It ~~showed~~ too that the soldier's need of recreation could be met as a Christian Service, and the service be made a hand-maid of true religion. There were some agencies serving the army for gain, but when the storm of war broke on any district these disappeared. The Y.M.C.A. was found in the hottest places always eager to serve. It was evident that its leaders were in the Christian work from a Christian motive and for a Christian object. One of the most daring of them said "I would not stay in the work a week if it were not for its spiritual character". This led to unselfishness in the service. Soldiers were served free whenever the circumstances permitted, and at the lowest possible rate elsewhere. It was impossible for those who were out for gain to prey on the troops with such an organization

on the field. This spirit determined the type of entertainment given - clean and of the highest character obtainable. The whole experiment proved that there is a type of service which Christian men can render for Christ's sake which cannot be rendered by others and the need of such service is felt in peace as well as in war.

III. FUTURE RELATIONSHIPS -

- (1) It will be fatal to the whole spirit and usefulness of the Y.M.C.A. to allow it to be brought under ecclesiastical control to anything like the same extent as the Knights of Columbus under the Roman Catholic Church. In the first place it would be impossible because the Y.M.C.A. serves different denominations and they have no central body by which such authority might be exercised. But even if possible it would destroy that which gives the Y.M.C.A. its value and makes possible a distinctive contribution to the religious life of the time. Its leaders must be free and must feel responsible for its success if we are to have the full benefit of their initiative and originality.
- (2) There should be the fullest consultation on matters of policy and on methods between the leaders of the Y.M.C.A. and the leaders of the Churches, both in the country as a whole and in every community. One friend of the Y.M.C.A. puts it this way there should be a deeper consideration on the part of the Y.M.C.A. in city centres for the local ministers affected by its religious program. No religious program should be launched in the community without seeking the co-operation and considering the claims of the churches of the district. The Y.M.C.A. is indispensable to the churches and the churches are the Y.M.C.A.'s base of operations. The vital union between the two should be made so evident that no one could misunderstand it.
- (3) The Y.M.C.A. should frankly and openly state its religious character and religious objects in every department of its work. The very heart of the organization is its evangelical faith and that its aim is spiritual and that everything else is only a means to this end should never be allowed out of sight.
- (4) After the survey now being begun by the churches and the Y.M.C.A. together, the place of the Y.M.C.A. in the religious work of the country should be recognized by the churches and a definite task committed to it.

There is no doubt that mistakes were made by the Y.M.C.A. in conducting its war work, but the criticism has been altogether disproportionate to the offences. In the attitude of many of the critics there has not been sufficient allowance made for the fact that the conditions into which the Y.M.C.A. was thrown were wholly abnormal. It is hard to say what other religious leaders would have done if they had endeavoured to

measure up to the situation. Allowance must be made for the institution that faced a difficult problem and did something, and did it on an adequate scale. It must not be judged merely by what was done temporarily in meeting unusual demands, but on how it deals with the lessons of the war and what it adopts as its permanent policy. It is this that makes it so important for us to face the whole question now and in the light of our experience to determine what the measures of the future are to be.

MEMORANDUM.

October 1, 1919.

Relationship between General War-Time Commission of the Churches and The War Work Council of the Young Men's Christian Association.

In A Message from the Federal Council of the Churches of Christ in America in Special Session Assembled at Washington, D.C., May 8 and 9, 1917, it was urged that

"The churches should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the Church for ministering to men in the camp."

The following agreement was reached by the Joint Committee of the Federal Council of the Churches of Christ in America, and the representatives of the National War Work Council of the Young Men's Christian Association and reported to the War Work Council June 30, 1917:

"First, In the interest of wider cooperation between the Chaplains and Association secretaries we recommend that provision be made for two good services on Sunday, one to be held under charge of the Chaplains and one of the Young Men's Christian Association.

"Second, that we suggest as a working principle that when conditions in the Army and Navy make an effective service possible in the morning, the Sunday morning hour be reserved for the Chaplains and the Association workers hold no meeting in the morning except with the approval of the Chaplains, and in that case the Sunday evening hour be reserved for the Young Men's Christian Association and the Chaplains hold no evening service without the approval of the Young Men's Christian Association, and where such conditions do not prevail, the matter of the time of the services be left to be adjusted by mutual agreement according to the general principle above stated.

"Third, We request the military authorities so far as is consistent with the needs of the services to keep the hours free for the morning and evening services referred to above.

"Fourth, That special religious meetings be arranged cooperatively, or after consultation between the Chaplains and the Young Men's Christian Association secretaries. This is not to be interpreted as applying to Bible classes or group meetings.

"Fifth, That as heretofore, the use of the Young Men's Christian Association buildings be freely offered to Chaplains for their Sunday services, and that during such services, the Chaplains have full control of the services, and that during the week every possible facility consistent with the work of the Association be offered to Chaplains

having no buildings or tents.

"Sixth, That when special speakers are brought from the churches to the mobilization camps they be available as far as practical for both the Chaplains' services and the Association meetings.

"Seventh, That while maintaining independence and freedom of action the Association workers help the Chaplains and the Chaplains the Association workers, so far as possible, so that they constitute in spirit and reality one moral and spiritual force."

As reported January 10, 1919, the War Work Council held during the war 97,848 religious meetings in Y.M.C.A. buildings, many of which were addressed by chaplains and camp pastors, with a total attendance of 17,387,305. Approximately 88,000 Bible classes met in the cantonments and in the naval bases with an approximate attendance of 2,225,000.

The War Work Council cooperated closely with the Churches in the matter of the War Roll, a copy of the card being sent to the pastor of the church of the denomination for which the man expressed a preference nearest the man's own home, with the request that the pastor visit the man's family. Over 352,000 men under colors signed the War Roll. Arrangements were also made whereby men might join their home churches in absentia, and the form issued by the War-Time Commission was used.

Every effort was made to hold church members in the camps faithful to their own Communion, and to relate to the churches of their choice those who entered the Christian life.

At a Conference of Department Religious Work Directors held in November 1917, the following statement was issued:

"Recognizing the essential and vital relation of the Young Men's Christian Association to the Church of Christ, in that the Association is organically an arm and agency of the Church, existing to perform a certain definite service for young men in the name of the Church, we expect our Secretaries everywhere at all times to be unequivocally loyal to the Church, Her ministry, ordinances and divine mission."

In its program for Religious Work in War Industries, the War Work Council proposed to make the following contributions, where needed, in terms of personnel: Religious Work Secretary, Leader of Community Singing, Speakers with religious and patriotic message. The War-Time Commission proposed: That there should be organized a church within the Y.M.C.A. to be known as Liberty Church and used by all denominations; The Commission should provide a man to be known as the Pastor of the Liberty Church; and That no program should be projected without conference on the part of the Commission and the Association.

Although there was some friction at first in this work, finally a working agreement was drawn up similar to that in the case of the Army camps, and the two agencies cooperated in the various industrial centers, letting the needs of the field in each separate

instance determine the character of the work there undertaken. In this way, at the request of the Ordnance Department, the Y.M.C.A., the Y.W.C.A. and the War-Time Commission presented a program of united Protestantism.

The closest cooperation was reached in the case of the recruiting program. The Recruiting Committee of the War-Time Commission was appointed to act as a Consulting Committee for the Missionary and Recruiting Section of the War Work Council, and the Secretary of this Section also served as Secretary of the War-Time Commission's Committee.

The relationship between the War Work Council and the General War-Time Commission of the Churches is summed up in the following extract from the Report of the Activities of the Religious Work Bureau of the War Work Council of the Y.M.C.A. to the Cooperating Committee of the Churches:

"Our relations with the General War-Time Commission have at all times been satisfactory. The Director has been present at nearly all of their meetings. The practice of regular and thorough conference of Chaplains and Y.M.C.A. Secretaries in camps was productive of good feeling and effective work. Our most intimate relationship has been through our cooperation upon the field of war industries, which, after much conference, resulted in a satisfactory solution. As an illustration of their attitude we quote the following resolution, which was passed at the annual meeting of the War-Time Commission:

"The General War-Time Commission of the Churches recognizes with grateful appreciation the varied, extensive, and indispensable service which is being rendered to the American soldiers and sailors at home and overseas by those trusted auxiliary agencies of our churches, the Young Men's Christian Association and the Young Women's Christian Association.'

"We have constantly depended upon the churches for supplying us with their best pastors to guide and for the most part carry on the religious work in our camps. As an illustration of the attitude of the Association toward the Church, we quote the following resolution, which was passed at the Atlantic City Conference of Home Work Secretaries, December 5-7, 1918:

"Be it resolved, that since the Young Men's Christian Association is of the Church, for the Church, and by the Church, we reaffirm our loyalty to the Church and our purpose to identify ourselves sincerely and effectively with her in the study of needs, devising of policies, securing of recruits for Christian ministry and mission field, division of our common task and execution of her program for men and boys.'

"Our Secretaries worked hand in hand with the Camp Pastors as long as these were in the camps, supplying them with opportunities for meeting the men, for preaching, and

oftentimes for the holding of denominational classes or groups of various sorts.

"We purpose as a Bureau to function effectively in the home camps until demobilization is completed and then to pass over to church leaders and to the Religious Work Department of the International Committee of the Y.M.C.A. our task and methods and accumulated experience."

Constructive Suggestions growing out of the experience in this field pointing the way to the most harmonious and mutually most helpful relationships for the future between the Association Movement on the one hand and the Churches on the other hand:

1. More mature and better trained Religious Work Secretaries in local Associations.

2. A larger emphasis by all Association Secretaries, local, state and international, on the religious side of our work, including better religious work programs and more adequate budgets for religious work.

3. Closer cooperation with pastors of local churches by Association leaders. On every Association Religious Work Committee there should be at least one pastor.

4. The promotion by Y.M.C.A. Secretaries of "Join the Church" Campaigns and the constant encouragement of active members to engage in church work.

5. Y.M.C.A. Secretaries should themselves always identify themselves with the work each of his own church.

6. Each Association Staff as well as Supervising Secretaries, should make wise and earnest efforts to recruit the best men in their active membership for Christian callings, especially for the Christian ministry at home and abroad.

7. Y.M.C.A. leaders should cooperate heartily with inter-church organizations, local and national, such as local federations of churches and the Interchurch World Movement and the Federal Council of the Churches.

(Signed): ROBERT P. WILDER.

RPW/G.

The International Committee of Young Men's Christian Associations
347 Madison Avenue, New York.

RELIGIOUS WORK DEPARTMENT

COMMITTEE

JAMES M. SPEERS, CHAIRMAN
RALPH W. HARBISON WILLIAM D. MURRAY
CLYDE R. JOY JAMES H. POST
H. B. F. MACFARLAND J. ROSS STEVENSON
E. M. MCBRIER A. M. SCHUYER

SECRETARIES

ETHAN T. COLTON GEORGE IRVING
FRED S. GOODMAN ARTHUR B. NICHOLLS
DAVID G. LATSHAW R. A. McCONNELL
JAMES A. WHITMORE T. A. RYMER

October 17th 1919

My dear Miss Connell:

I am enclosing the figures with regard to the secretaries which you requested us to furnish. It was delayed a day because unfortunately part of the totals had not been concluded hitherto and it was necessary to make two or three selections from the Findex.

I am giving you, with regard to the Christian Commission of the Civil War, not only the totals you asked for, but the names of the Commission as well. You may want to keep this on file.

Very sincerely yours,

R. A. McConnell

Miss J G Connell
156 Fifth Avenue
New York City

RAMcC-B

Enc

Total number of YMCA workers in the home camps - - - - 10,290
This does not include women workers, figures not
yet having been compiled due to the irregular
variety of women workers, volunteer, part time
and short time employed workers, etc.

Total number of secretaries who went overseas - - - - - 11,691
Of this number 2,823 were women. This does not
include the women entertainers who wore the Y
uniform but who were only technically Y workers.

Total number of Y workers in home camps and overseas - - 21,981 21,981

Number of ministers in home camp total - - - - - 1,538

Number of ministers in total who went overseas- - - - 1448

Total number of ministers in home camps and overseas 2,986

Total number of religious work secretaries in home camps -

Total number of religious work secretaries overseas - - -h

Number of ministers among home religious work secretaries-

Number of ministers among overseas " " " - -h

October 20, 1919.

Memo. to Mr. R. A. McConnell, Religious Work Dept.

From- Findex Dept.

1. Total number of Y.M.C.A. Religious workers overseas.....	33 + 223 = 256
Number of ministers in that number.....	25 + 195 = 220
2. Total number of Y.M.C.A. Religious workers returned from overseas.....	223
Number of ministers in that number.....	195
3. Total number of Y.M.C.A. Religious workers in Home Camps.....	1,777
Number of ministers in that number.....	986

In considering the above figures it must be remembered that those given under 1 and 2 do not by any means represent the total numbers of those who were assigned to religious work over seas. Only a very small number were sent over with definite assignments of any kind. Some of these doubtless were put at other tasks.

UNITED STATES CHRISTIAN COMMISSION

for the

ARMY AND NAVY

1863 First Report

Officers:

George H Stuart, Chairman
Joseph Patterson, Treasurer
Reverend W E Boardman, Secretary

Members of the Christian Commission:

Reverend Rollin H Neale DD - Boston
Charles Demond Esq - Boston
Reverend Bishop E S Janes DD - New York
Reverend James Ells D D - Brooklyn
Mitchell Miller Esq - Washington
George H Stuart - Philadelphia
John P Crozer Esq - Philadelphia
Jay Cooke Esq - Philadelphia
Reverend M L R P Thompson DD - Cincinnati
Col Clinton B Fisk - St Louis
John V Farwell Esq - Chicago
John D Hill MD - Buffalo

Executive Committee:

George H Stuart, Chairman
Reverend Bishop E S Janes DD
Charles Demond
John P Crozer
Jay Cooke

Number of Officers.....	3
" " clergymen Officers.....	1
" on the Christian Commission.....	12
" of clergymen on the "	4
" on Executive Committee.....	5
" of clergymen on Executive Committee	1

On the various City Committees there were 208 members of which number 25 were clergymen.

W Douglas Mackenzie

RECEIVED COMMISSION ON THE RELATION OF THE YOUNG MEN'S
CHRISTIAN ASSOCIATION TO THE CHURCHES

OCT 21 1919

Mr. Speer

F. W. AYER
PRESIDENT JOHN WILLIS BAER
PRESIDENT CLARENCE A. BARBOUR
EDWARD H. BONSALL
PROFESSOR O. E. BROWN
P. C. DIX
BISHOP COADJUTOR FRANK DUMOULIN
EUGENE C. FOSTER

PRESIDENT W. DOUGLAS MACKENZIE, HARTFORD, CONN., CHAIRMAN
REV. W. P. MERRILL, D.D., NEW YORK CITY, VICE-CHAIRMAN
E. GRAHAM WILSON, 347 MADISON AVENUE, NEW YORK CITY, SECRETARY

THE HONORABLE F. A. HENRY
GEORGE C. HUBERT
THE HONORABLE V. H. LANE
A. H. LICHTY
L. WILBUR MESSER
PRESIDENT E. Y. MULLINS
BISHOP THOMAS NICHOLSON
REV. GEORGE C. PIDGEON, D.D.

ROBERT E. SPEER, D.D.
REV. ERNEST M. STIRES, D.D.
W. C. STOEVER
J. T. STONE
REV. JAMES I. VANCE, D.D.
REV. CHARLES R. WATSON, D.D.
PROFESSOR H. L. WILLETT

Oct 20, 1919.

Mr R E Speer,
153 Fifth Avenue,
New York City.

My dear Mr Speer:

In view of the near approach of the Detroit Convention, and of the necessity for having our Report printed in full at a date which will allow the delegates to read it before they assemble, and in view also of the fact that the great mass of material which we have gathered has not yet been sifted sufficiently to enable me to send you a draft Report immediately, I venture to forward to you inclosed herewith, a first rough draft of the Findings and Recommendations with which our Commission ought to conclude its Report, and by which it may hope to give the Convention a form of action which is appropriate to the whole situation.

I have drawn up a set of so-called Findings which may be taken to include when they are thoroughly amended and perfected in form a summary of our judgment based upon the investigations which have been conducted, and which are summarized in the body of the Report.

These Findings will be futile unless they lead to action on the part of the Convention. Such action must be thorough if it is to be worthy of the new hour which has come upon us in the history alike of the Association and of the Churches. Our Commission will not fulfil its obligation nor realize the purpose for which it was created unless it can thus lay definite proposals before the Convention for its adoption or rejection of them.

I have not the slightest doubt that both in respect to the Findings and the Recommendations you will have many criticisms to make, additions to suggest. These I trust you will immediately put into writing and send to me at Hartford Theological Seminary, that they may be prepared by myself and the Executive Committee for presentation to the whole Commission when we meet on Wednesday October 29th.

Yours faithfully,

W Douglas Mackenzie

L. Wilbur Messer

The Young Mens Christian Association of Chicago

RECEIVE Nineteen South La Salle Street

L. WILBUR MESSER
GENERAL SECRETARY OCT 16 1919

Dictated October 13, 1919

Mr. Speer

Dr Robert E Speer
156 Fifth Avenue
New York City

My dear friend Speer:

I have read with interest the copy of the letter you mailed me in your favor of the 7th instant, which you have forwarded to certain leaders in churches on the subject of the Relation of the Y M C A to the Churohes, and herewith submit my viewpoint in answer to the questions.

1. "Character and magnitude of the service to the nation and to the men in the army and navy which the Y M C A made possible for the churches in the war."

The Young Men's Christian Association, on account of its standing, equipment and leadership in Army and Navy work was the natural organization thru which the Protestant evangelical churches could best function in their expression of desire to follow the men in service with the practical, but positive, Christian ministry along the lines which the Association had so successfully conducted. Notwithstanding the impossibility of perfecting an organization which would be adequate to do all the work which was needed, the Association, nevertheless, was able to promote a colossal program of necessary civilian service which was a vital factor in building and conserving the morale of the Army and Navy. Inasmuch as the men and women who conducted these activities were almost without exception members of evangelical churches, it is clearly apparent that these churches have been able to function thru the lives of the ministers and laymen who have put forth such self-sacrificing efforts in behalf of the boys who followed the colors.

This movement has been distinctively Christian, inasmuch as Christian men and women have represented the movement and it has been more spiritual and religious than is commonly understood, if religion is to be interpreted by unselfish service in ministering to the varied needs of men who were under the stress and strain of war conditions.

2. "Problems of relationship between the Association and the churches which arose in the war work in the home communities and in the camps."

It has been my observation that there has been on the whole splendid cooperation between camp pastors, chaplains and secretaries of the Y M C A. The camp buildings have been thrown

open for all religious workers and for all types of services, and the cooperation between home pastors has been in many cases most valuable and satisfactory. I have not the particulars as to how fully the war roll has been followed thru as to locating men who have signed the roll in church work.

3. "Relations of the Y M C A to non-religious and non-evangelical agencies."

In my judgment the Association has made a serious mistake whenever its leaders have compromised the religious and evangelical standards which have characterized this movement. The lowering of such standards in the personnel, especially as relating to entertainers, chauffeurs and mechanics, women workers, etc., has been, I think, due to the unfortunate leadership and influence of a small group of men and women in and about New York City who have had undue influence in recruiting and placing the personnel. Especially in the work by women loose and questionable methods were followed by placing Christian Scientists, Roman Catholics, Unitarians and representatives of other non-evangelical bodies in places of leadership in recruiting and in direct war service. Some of us have protested without avail against these departures from Association practices.

As a member of the Personnel Board and Chairman of its Training Committee, I am confident that the breakdown in men personnel was due largely to the lowering of standards in New York City in the recruiting campaign and thru the influence of certain New York men who had to do with that campaign.

Furthermore, it is my belief that the religious work program overseas did not function as it should because of the attitude and influence of the same persons mentioned above. I believe that the evangelical churches should expect the Young Men's Christian Association in war work as well as in peace times to be true to the evangelical message and to the principle of evangelical leadership.

4. "The support and the opposition of the churches to the Y M C A and its work in the war, financially and morally, etc."

The churches gave as a whole splendid support to the Association and its work during the war, financially and morally, both in the contribution of money and personnel; also in prayerful and sympathetic cooperation in many other ways. Some church leaders, however, on their return after having served on the Y M C A staff overseas, have been critical of the Association policies and program, and have influenced laymen so that they are unfriendly to the Y M C A. These are exceptional cases, however, as the great majority of ministers and Christian laymen who have served thru the Y M C A overseas, while admitting serious mistakes and inefficiency, have nevertheless believed that the Association had put over a very large and worth while job, and

that their own efforts had produced splendid results.

In my judgment, the wave of criticism against the Y M C A is largely due to propaganda from sources which were well understood. From these sources subtle and treacherous plans have been and are being, I believe, formulated for the purpose of discounting the work of the Y M C A as a Protestant lay force in every field of its service. The Protestant churches will come to realize sooner or later that the Y M C A has been fighting many of their battles during the war and that its chief opposition is from sources which are antagonistic to Protestantism and which knock the Y M C A because of its aggressiveness as a Protestant evangelical force.

5. "Light upon the solution of the problems of relationship afforded by the war experience.

(a) In organic cooperation or conference."

Our war experiences should lead to a closer fraternal cooperation between the churches and the Association movement. I am not in favor of organic cooperation, believing that the action as taken at the last meeting of the General Committee of the Interchurch World Movement to the effect that the Y M C A and similar bodies should not come into that movement as organic members, but that they should be related in a close working, cooperative way. The Y M C A is a voluntary movement of Christian laymen, and as a voluntary movement of Christian laymen has access to large numbers of men of different types which would not be possible if the Association was regarded as an ecclesiastical body or organically related to such bodies. The Association should seek in every way to supplement the life and service of the church and not become a substitute in any way for the church in the exercise of its legitimate church functions. The church, however, must chiefly function thru the lives of its membership, and its members, both men and women, will always show initiative in relating themselves one to another thru the organization of various agencies to perform certain types of service in the community.

The Young Men's Christian Association chooses of its own option to limit its control and leadership to persons in good standing of evangelical churches. The church, therefore, should honor the Association because of this evidence of loyalty to the church and to its vital principles.

I have dictated this statement rather hurriedly and am quite sure that I have not covered all the points you have in mind, but I think I have said enough to make clear my general position on the main questions which you have proposed.

Cordially yours,

C. W. Speer

Prayer Du Bois Bird

SAN FRANCISCO THEOLOGICAL SEMINARY
SAN ANSELMO, CALIFORNIA

October 8, 1919

Robert E. Speer, D. D.,
New York City

My dear Dr. Speer:-

I beg to acknowledge receipt of your letter of September 20th relating ~~the~~ to the question of the "Y.M.C.A. and the Church".

It was my opportunity to serve under the Y.M.C.A. in France and Greece during the war and I am at the present time in fairly close touch with some of its lines of endeavor out here.

I went to France with the highest of expectations as to the great influence the Y.M.C.A. would have on the young men of America in its wide service and as to the perhaps even great influence it would have in the work of the church. I have been quite disappointed.

Anyone who has been in the Association knows the injustice of most of the points of criticism and can answer them. And yet the Y.M.C.A. has failed to win the cordial regard of the men of the country and as the Y.M.C.A. -- whether it desired it or not -- is known as the protestant organization in the war work, the protestant churches I am afraid will be affected by the widespread criticism of the Y.M.C.A.

As to the effect of united service in the work of the Association of many protestant ministers upon their future relation in the church, I don't believe there will be any outstanding results.

I, for one, was very much disgusted with an article which Mr. Shipp wrote and which was quoted in the Literary Digest, regarding the great service the Y.M.C.A. had rendered the clergy -- broadening, etc.

It seems to me that the Y.M.C.A. has made a grave mistake in its work in the cities -- this does not characterize the International Ass'n or the College Ass'n -- in its apparent "camouflaging its third letter". The Y.M.C.A. should be definitely sincerely religious and proud of it -- or it should frankly eliminate the third letter.

SAN FRANCISCO THEOLOGICAL SEMINARY
SAN ANSELMO, CALIFORNIA

I think the InterChurch World Movement is suffering by the leadership of Y.M.C.A. men. I don't know how general this may be but in the work out here we who believe in the movement find it necessary frequently to explain that it is not a Y.M.C.A. endeavor.

The Y.M.C.A. has certainly done and is doing a magnificent work and it deserves the support of the churches. This is, of course, apparent to you and I can say it despite the ~~above~~.

With best wishes,
Sincerely

Remsen Bird

List of names to whom the attached letter is to be sent:

✓ Prof. Cleland B. McAfee, D.D. (My dear Cleland) 10 Chalmers Place, Chicago, Ill.

✓ The Rev. William Adams Brown, D.D., 49 East 80th Street, N.Y. City.
My dear Will

✓ Bishop C. H. Brent,

Buffalo, N.Y. 67 Irving Place,

✓ The Rev. W. T. Manning, D.D.

4 Washington Square, N.Y. City

St.,

St. Thomas Church, 53rd/Fifth Av. N.Y. City.

✓ The Rev. Ernest M. Stires, D.D.,

Synod House, Amsterdam Av. 110th St. N.Y.C.

✓ Bishop Charles S. Burch,

258 Jefferson Ave. Brooklyn, N.Y.

✓ The Rev. John F. Carson, D.D.

156 Fifth Ave., N.Y. City.

✓ The Rev. Ford C. Ottman, D.D.

1st Presbyterian Church, 6th Ave., Pittsburgh, Pa.

✓ The Rev. Maitland Alexander,

My dear Maitland

✓ The Rev. Remsen DuBois Bird,

San Anselmo, California.

✓ The Rev. Frank Mason North, D.D.

150 Fifth Ave., N.Y. City

✓ Bishop Wm. F. McDowell,

Washington, D.C. - 1509 - 16th St. N.W.

✓ Prof. O. E. Brown,

Nashville, Tenn.

✓ Rev. James I. Vance, D.D.,

Nashville, Tenn.

✓ The Rev. Joseph A. Vance, D.D.

First Presbyterian Church, Detroit, Mich.

✓ The Rev. John Timothy Stone, D.D.

(My dear John)

866 Lincoln Parkway, Chicago, Ill.

✓ The Rev. J. Ross Stevenson, D.D.

(My dear Ross)

Princeton Seminary, Princeton, N.J.

✓ The Rev. H. C. Herring,

14 Beacon St., Boston, Mass.

✓ The Rev. Henry B. Wright, (My dear Henry)

Yale University, New Haven, CONN.

✓ President John ^{M.} Thomas,

Middleberry, Vermont.

✓ The Rev. Paul Moody,

C/o Madison Ave. Church, 921 Madison Ave. NYC

✓ The Rev. John S. Zelie, D.D.

The Walpole, 43 E. 25th St., N.Y. City.

✓ The Rev. F. H. Knubel, D.D.

48 Hamilton Terrace, N.Y.C.

✓ The Rev. J. A. O. Stub, D.D.

425 - 4th St. So., Minneapolis, Minn.

✓ The Rev. W. Stuart Cramer (My dear Stuart)

105 East 22nd St., N.Y.C.

✓ The Mr. John H. Strong, (My dear John)

1517 Park Ave., Baltimore, Md.

✓ The Rev. David D. Forstyh, D.D.

Arch & 7th St., Philadelphia, Pa.

✓ The Rev. E. O. Watson, D.D.

40 Washington Post Building, Washington, D.C.

✓ Major Captain John T. Axton

1st Lt. 11th Inf. Regt.

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Holmesburg, U.S.

V. RELATION TO THE CHURCH

PAGE

PARIS BASIS, CINCINNATI (1856).	
BASIS FOR ACTIVE MEMBERSHIP, DETROIT (1868), PORTLAND (1869), WASHINGTON (1907), CINCINNATI (1913).	
EIGHTEEN RESOLUTIONS ON RELATION TO THE CHURCH, CINCINNATI (1913).....	
COOPERATION WITH THE SUNDAY SCHOOL MOVEMENT, CLEVELAND (1916).....	
ASSOCIATION AND CHURCH WORK IN STATE UNIVERSITIES, CLEVELAND (1916)	

PARIS BASIS

The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men.—*Adopted by the Convention of 1856, Cincinnati, p. 46; and still in force as forming the basis of the world relationships of the Young Men's Christian Associations of North America.*

BASIS FOR ACTIVE MEMBERSHIP*

Resolved. That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs, in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical, and that such persons, and none others, should be allowed to vote or hold office.—*Convention of 1868, Detroit, p. 94.*

*That this Convention earnestly recommend to all Young Men's Christian Associations existing or hereafter to be constituted to adopt, as a part of their organization, membership in some evangelical church as a prerequisite to active membership.—*Conventions of 1854, Buffalo, & 34; and 1856, Cincinnati, p. 57.*

Resolved. That the Associations organized after this date shall be entitled to representation in future Conferences of the Associated Young Men's Christian Associations of North America, upon conditions that they be severally composed of young men in communion with Evangelical churches (provided that in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership, and the right to hold office be conferred only upon young men who are members in good standing in Evangelical churches.—*Convention of 1869, Portland, Maine, p. 58. Reaffirmed in Convention of 1907, Washington, D. C., p. 111.*

And we hold those churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name under Heaven given among men whereby we must be saved from everlasting punishment.—*Convention of 1869, Portland, Maine, p. 51.*

Part I.

1. *Resolved.* That this Convention reaffirm that vital and fundamental relation of the North American Associations to the Evangelical churches which was declared by the Conventions of 1868 and 1869:

"That as these organizations bear the name of Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical; and that such persons and none others, should be allowed to vote or hold office. And we hold those churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten Son of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name under Heaven given among men, whereby we must be saved from everlasting punishment* and unto life eternal."

*East four words added by action of the Indianapolis Convention, Convention Report, p. 119.

2. *Resolved.* That this Convention appoint a committee to investigate the standing of the North American Associations as to the Portland test, and if the active voting members (those who hold office) are found not to be on the Portland basis, they shall be warned and given three years to reform said irregularities. Any Association which violates this rule after this notification shall be stricken from the rolls.

Part II.

1. *Resolved.* That Young Men's Christian Associations for students shall be entitled to representation at future International Conventions, whose active membership shall be restricted to students and members of faculties who are either members of Evangelical churches or accept Jesus Christ as He is offered in the Holy Scriptures as their God and Saviour, and approve the objects of the Association, which are as follows: To lead students to become disciples of Jesus Christ as their Divine Lord and Saviour, to lead them to join the church, to promote growth in Christian faith and character, and to enlist them in Christian service. Only active members shall have the right to vote, and only active members who are members of Evangelical churches shall be eligible for office.

2. *Resolved.* That representation in International Conventions shall be based upon the number of active members who are members of Evangelical churches, and that only such members shall represent Associations in International Conventions.

3. *Resolved.* That the President of this Convention be instructed to appoint, at a later date, a committee of five to select a commission of fifteen members of Evangelical churches, for the purpose of considering the question of the desirability of rephrasing the definition of the word "Evangelical," as contained in the Portland basis. And, if they deem it expedient, to recommend a substitute to the next International Convention, as an alternate to the Portland basis, which shall in no way weaken the statement regarding the value and place of the Holy Scriptures and the deity of Jesus Christ, our Lord and Saviour.—*Convention of 1907, Washington, D. C., p. 109.*

That no attempt be made at this time to rephrase the definition of the word "Evangelical" as adopted by the International Convention held in Portland, Maine, in 1869, and known as the Portland Basis, viz.:

"Resolved. That as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical. And we hold those churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under Heaven given among men whereby we must be saved from everlasting punishment, and to life eternal."

"Resolved. That the Associations organized after this date shall be entitled to representation in future conferences of the Associated Young Men's Christian Associations of North America, upon conditions that they be severally composed of young men in communion with Evangelical churches (provided that in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom) and active membership and the right to hold office be conferred only upon young men who are members in good standing of Evangelical Churches."—*Report of the Committee of Fifteen on the Evangelical Test. Adopted by Cincinnati (1913) Convention, see Convention Report, p. 77.*

EIGHTEEN RESOLUTIONS ON RELATION TO THE CHURCH

I. The most important agency for the promotion of religious life is the Church. No other institution should be permitted to supplant it or to ignore its primacy. The Association reaffirms its historic policy of absolute loyalty to the Church, and asserts its intention to recognize in all its activities the preeminence of the Church, the extension of whose influence is the primary purpose of the Association.

II. The Young Men's Christian Association recognizes as its field of peculiar responsibility and opportunity the promotion by all suitable

methods of the physical, intellectual, social, and spiritual welfare of the men and boys of North America.

III. The Association aims supremely at building up the Kingdom of Christ among men by using its influence and equipment to lead boys and men to become disciples of Jesus Christ as their divine Lord and Saviour, by inducing them to enroll themselves publicly as members of some branch of the organized Church, and by helping them to develop Christian character and efficiency. Whatever else the Association attempts to do is directly or indirectly a contribution to this supreme purpose.

IV. The efficient realization of the great objective of the Association involves a real independence of management, its directors being free to determine the policy which will make most effective the trained leadership and ample equipment of the Association.

V. The Association reaffirms the broad principle that its responsible control shall remain in the hands of those who have personally accepted Christ as their Saviour, and who have shown their sympathy with the supreme purpose of the Association by membership in an evangelical church.

VI. The Association recognizes the value and need of other organizations for work among men and boys, which stand in closer relationship to the organized churches, and with which it desires to cooperate in harmony and mutual helpfulness. It likewise recognizes the legitimate existence, in every large city, of many civic, social, and reformatory movements with which it should be friendly and sympathetic. It stands ready to cooperate with such interests in so far as they affect the field for which it holds itself responsible. It pledges its hearty support to general church movements tending to arouse the men and boys of the churches to the efficient exercise of their religious and public duty.

VII. When any conflict of interests has arisen between the Association and the organized Church, it is the clear duty of the Association to take the initiative toward a friendly adjustment.

VIII. Conscious of the vast extension of opportunities for service at the present time, as compared with those of any former day, and realizing as well the complexity of the present relationship between itself and the Church, the Association again affirms its responsibility for cooperation with the Church and with the agencies it may create, in meeting the emergencies of to-day. It looks upon any necessary readjustment as a change of application, but not of principle. It regards itself as a pioneering agency, as an experimenting center, as a religious laboratory on behalf of the Church in relation to the manifold interests of men and boys. It particularly seeks efficiency in finding a point of contact between the Church of Christ and young men not yet united with it.

IX. Under existing conditions there are many groups of men and boys, under various classifications, for whom the Church is not equipped to take full responsibility. To these the Association addresses itself. From the rapid development of its classified types of work and of the special lines of interest which it promotes, it is evident that the Association has peculiar advantages for the development of the expressional activities of each community for men and boys. The Church, except in unusual circumstances, may well commit these interests in each community to the special care of the Association.

X. The Association welcomes, in the Federal Council of Churches of Christ in America, an interdenominational organization founded by the churches themselves, a new and important factor in the promotion of the unity of the churches, and desires to cooperate with it in the development of interdenominational activities.

XI. The Association recognizes an obligation to send representatives to the foreign field, in order to establish the work of the Young Men's Christian Association in foreign lands as a national movement in each country, auxiliary to the Church of Christ, even as at home. It purposes to limit its work to the promotion of the special interests of the men and boys in those countries and to furnish only such leadership as seems to be imperatively needed for the proper development of their loyalty to the Church of Christ.

XII. The Association recognizes an obligation for the solution of certain important problems in American community life. It has always promoted the spirit of unity and comity among the churches of all denominations. It willingly accepts responsibility through its rapidly growing county organizations for many needy rural fields, where it can furnish a channel of cooperation through which churches and organizations may unite in promoting higher standards of rural life and action. It assumes its share of real responsibility in relation to the problems presented by labor organizations, by immigrants, and by industrial conditions. In dealing with these and similar interests, it cooperates with all agencies working for the betterment of conditions in our own country.

XIII. The Association desires to be a constructive factor in the life of every community, using its organization and its resources to initiate or to further movements for social betterment, involving the welfare of men and boys. It strives to educate its entire membership for intelligent and useful citizenship, and to stimulate it to effective social service. It recognizes the necessity of the scientific study of the problems of young manhood in order that, in the light of the best wisdom of our day, it may make an intelligent contribution to the solution of these problems.

XIV. That the Association recognizes the very great importance of promoting the religious life of students in our great state universities. It desires to urge upon the several branches of the Church the necessity for the exercise of the pastoral and other church functions in relation to the groups of students of their own affiliation. The Association approves the earnest efforts which have been made to establish at the leading state universities a well-endowed chair of Bible teaching and Christian training. The Association desires to cooperate, in every way that may seem desirable, in the denominational approach to the state university. If the life of the university is to be dominated by religious ideals, the students of all denominations will need to band themselves together with a common purpose in a voluntary organization which represents the Christian ideals of the student body. Such an organization the Student Association seeks to be. It feels that it should be recognized as the central interdenominational agency for the conduct of those student religious activities common to all, and that in its work it should have the heartiest cooperation both of the faculty and the local churches.

XV. The Association recognizes its great responsibility in the task of securing the Christian leadership of the coming generation. Its access to the young manhood of our country, both in educational institutions and in cities, lays upon it a peculiar obligation. It pledges its unselfish cooperation in bringing before these men of promise wherever they may be found the challenge of the ministry, of social service, of Association leadership, and other forms of service both at home and on foreign fields, as the opportunities for the investment of life.

XVI. From its beginnings, the Association has laid emphasis upon evangelistic effort. In recent years other organizations have largely assumed its early work of rescue and redemption, leaving it more responsible for the work of prevention and education. The Association believes strongly in bringing young men to a definite decision to accept Jesus Christ as their Lord and Saviour, and yet would also affirm its faith in the broader educational evangelism, through religious training, which finds its fruitage in ripened character and religious efficiency.

XVII. The Young Men's Christian Association, realizing the great task committed to it, herewith declares again its conviction that it must remain dominantly and evangelically religious in its aims. It seeks to cultivate its resources for the one supreme purpose of winning young men to Jesus Christ. It desires to inaugurate a religious program which will be adequate to the accomplishment of this task. It seeks through religious education to develop its constituency into strong Christian manhood, and to enable it to give expression to that manhood in personal service. It holds that no one truly represents the spirit of the Association who does not unselfishly and loyally take some definite share in Christian work. It believes that the willingness to perform such service should be required of leaders and urged upon every active member. It pledges the hearty cooperation of the organization with all branches of the evangelical church and with other organized efforts in the realm of social and religious endeavor, for the promotion of the ideals of the Kingdom of our Lord and Saviour, Jesus Christ.

XVIII. In view of the importance of maintaining at all times the close and loyal relationship of the Association to the Church, and because of the complexity of this relationship and the many difficulties in the practical application of general principles, of which it is impossible to give a complete statement in this report, the Commission recommends that the International Committee be instructed to arrange for a more exhaustive study of the problem of relationship, to be published in book form.

COOPERATION WITH THE SUNDAY SCHOOL MOVEMENT

That, taking account of the results of the investigations of the International Bible Study Courses Commission, the International Committee, in the promotion of existing and new forms of Christian education for boys and for men, endeavor to supplement and support the generally approved plans of the Churches, as represented in the denominational and interdenominational Sunday school movements.—*Convention of 1916, Cleveland, p. 158.*

ASSOCIATION AND CHURCH WORK IN STATE UNIVERSITIES

That we recognize with hearty approval the special effort of the Student Department of the International Committee to work in close cooperation with the leaders of the different denominations in their plans for denominational work in State universities; and further that we commend the principles of cooperation as laid down in the following Findings of the Cleveland Conference (held in March, 1915, and composed of representatives of all Christian agencies at work in State institutions) and urge that these principles be worked out in cooperative action:

I. It is the sense of this Conference that a close unification of the Christian forces in State universities is desirable and necessary.

II. We recognize that the Church and all Church agencies, local and national, should have direct access to the State university field. All such activities should be related as closely as practicable to the churches in the university communities.

III. We recognize that the Christian Student Movements have a distinctive and providential place and mission in the State universities, as voluntary interdenominational agencies, and that their individuality and autonomy should be maintained.

IV. On the supervisory or advisory bodies of the Association, both local and national, should be, so far as is consistent with efficiency, representatives of the various Christian communions, which representatives shall be nominated by the Association's supervisory or advisory body concerned, approved by the proper ecclesiastical authority of the Christian communions concerned, and in the case of the local Associations, elected by the Association. It is understood that in the case of the Young Women's Christian Association their supervisory or advisory bodies will be composed of women. It is also understood that persons elected to these supervisory or advisory bodies shall have qualifications which agree with the membership requirements of the Association Movements.

V. We recognize that the desired unification of the Christian forces, both denominational and interdenominational, involves an identification of interests; regular, thorough, and timely consultation on the part of the leaders of these forces; mutual consent as to such policies and methods adopted as are of common concern; and whole-hearted and prayerful cooperation in carrying out plans.

VI. Undergraduate initiative and control should be safeguarded, both in denominational and interdenominational work.

VII. We suggest that during the coming year the leaders of the Christian forces in different State university communities take such steps as seem best to them to give effect to the foregoing principles and recommendations, through some such plan as that of local federal committees. A similar procedure should be followed by the national leaders of the denominational and interdenominational agencies.

VIII. We recommend that this Conference appoint a Committee of Reference for the coming year which shall meet at least twice during the year and appoint if necessary sub-committees for the purpose of studying the various problems involved and that [it] shall be authorized to call another Conference at approximately this time a year hence. This Committee of Reference regarding work in state universities shall be composed of the present Committee of Findings.

IX. It is understood that these findings be reported to the authoritative committees of the four agencies represented at this Conference for their consideration and suggestion.—*Convention of 1916, Cleveland, p. 156.*

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THE ABNORMAL BUT SUGGESTIVE EXPERIENCE OF THE WAR.

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on Y.M.C.A. by Knebel. 2/1/19

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N.Y.C. Assoc.
New York, N.Y.
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Franklin

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1. The character and magnitude of the service to the nation and to the men in the army and navy which the YMCA made possible for the churches in the war.
2. Problems of relationship between the Association and the churches which arose in the war work, in the home communities and in the camps; e.g., camp pastors, chaplains, ordained secretaries of the YMCA; use of camp buildings, the soldiers and home pastors, the War Roll, etc., etc.
3. Relations of the YMCA to non-religious and non-evangelical agencies as illustrated by the war experience and their bearing upon the relation of the association to the evangelical Churches.
4. The support and the opposition of the Churches to the YMCA and its work in the war, financially and morally, including the defense and criticism of the Association by the Church - such criticisms as those upon the YMCA personnel, the character of its religious work, the tone and proportion of its social service, etc., etc.
5. Light upon the solution of the problems of relationship afforded by the war experience. (a) In organic co-operation or conference; e.g., The Committee on Co-operation with the Churches, The General War-time Commission, and its sub-committees like the Committee on Recruiting and the Committee on War Production Communities, the question of the War Work Council. (b) In publicity, by ~~constant correct~~ reproduction on the subject of relations. (c) In human service prompted and governed and sustained by the Christian spirit. (d) In religious work. The sure success of a true religious program wherever tried.
(e) ~~The series of demobilization times~~ In the time of demobilization
(e) In the time of demobilization.

Bent
Brent

(Plain paper)

return to the post office by this time

Personal - Interim
Cognac - New York
S.A. in
The American Central

YOU ARE CORDIALLY INVITED
TO BE THE GUEST OF
**THE AMERICAN COMMITTEE FOR
RELIEF IN THE NEAR EAST**

AT A
DINNER
IN THE GRAND BALLROOM
OF THE
HOTEL COMMODORE
NEW YORK CITY

WEDNESDAY EVENING, OCTOBER 15TH
AT 7:30 O'CLOCK (ASSEMBLY AT 7:15)

THE SPEAKERS WILL BE:

TOASTMASTER
MR. CLEVELAND H. DODGE

HON. ABRAM I. ELKUS, EX-AMBASSADOR TO TURKEY
HON. JOSEPHUS DANIELS, SECRETARY OF THE NAVY
MR. HOWARD HEINZ, PRESIDENT H. J. HEINZ COMPANY
**MR. WALTER GEORGE SMITH, EX-PRESIDENT AMERICAN
BAR ASSOCIATION**

NO CONTRIBUTIONS WILL
BE SOLICITED

PLEASE REPLY ON ENCLOSED
CARD BEFORE SATURDAY,
OCTOBER 11TH

Cont.

that the large specimens of *Cathartes* & *T. maca* did not the best
" *esculentus* " " *curvirostris* " best

2 or more species seen with long beak

2 species with pale

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Ho cefius

September 18th, 1919

My dear --

As you may know, the Triennial International Convention of the Young Men's Christian Associations of the United States and Canada is to be held in November. One of the most important subjects which this Convention is to consider is the relation of the Y.M.C.A. to the Churches. A Commission, of which President W. Douglas Mackenzie is Chairman, has been appointed to bring in a report on this subject, and a Sub-Committee of this Commission, of which I am Chairman, has been asked to deal with the question of the relations of the Y.M.C.A. to the Church as they were developed and either darkened or illuminated by the experience of the war. We want to face this question with complete candor, and I am writing for that purpose to ask for your help. I enclose a sheet setting forth roughly some of the points which our Sub-Committee has discussed. Instead of sending out any questionnaire regarding these, we have decided to ask you and a few men who have been close to this problem in the various Churches if you will write your frank opinion on any or all of these points. Please do not take the trouble to write any extensive discussion unless you really have the time and the disposition for it, but please tell us just as frankly as possible what you feel it would be well for us to bring out in such a report, with a view especially to our making some contribution to the constructive solution of the problem of right relationship between the Association and the Church. If you feel that there are some outstanding criticisms which should be made please put them unflinchingly. If there are any positive lessons which either the Association or the Churches or both should learn, will you not summarize them?

The convention is to be held November 19-23, and our Commission has only a few weeks in which to do its work. We should be very grateful, accordingly, for a reply within a few days, if this is possible.

Very cordially yours,

RES/MS.

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SEP 27 1919
Mr. Speer

Minutes of the Meeting
of the
Commission on the Relation of the Young Men's
Christian Association to the Churches

Held at 25 Madison Avenue, New York City

10 a.m. - September 17, 1919

---000---

Present: Members of the Commission:

President W. Douglas Mackenzie, presiding
F W Ayer
President John Willis Baer
President Clarence A Barbour
Edward H Bonsall
Professor O E Brown
Eugene C Foster.
George C Hubert
A H Lichty
L Wilbur Messer
Rev. George C Pidgeon, D D
Robert E Speer
W C Stoever
Professor H L Willett
E. Graham Wilson
John R Mott, ex officio

Regrets from:

Rev W P Merrill, D D
P C Dix
President E Y Mullins
Bishop Thomas Nicholson
Rev Ernest M Stires, D D

Visitors:

F S Brockman
E T Colton
Charles W Bishop
R C Morse
R A McConnell
L A Coulter

The Commission was called to order by its Chairman, President W Douglas Mackenzie, and opened by prayer by Dr. C A Barbour.

The Chairman called on Dr Mott for a statement. Dr Mott spoke on the purpose of the Commission and of its significance. Dr. Mott suggested the following time schedule:

Nov. 9 - Report of Commission should go to the several thousand delegates to the Convention.

Oct 16 - shall go to print in final form.
Oct 24 or 25 - A full meeting of the Commission to receive final
draft in report, recommendations for the Commission
to adopt. To allow for a committee meeting
to put them in form before October 30.
Oct 17 - a full proof printed in a member of the
Commission.
Oct. 16 17 - for writing and printing of full proof edition
of the report.
Before Oct 5 - 1st Committee meeting called to discuss between Oct
and Oct 5, 4 and 5.

Mr. Graham Wilson was elected Secretary of the Commission.

The Chairman of the Commission presented the following tentative
outline to guide the Commission in its work:

INITIAL QUESTIONS TO THE COMMITTEE AS A
GUIDE IN WORKING OUT A CHARTER

A PROVISIONAL CHARTER

CHARTER

The Origin, Life and Development of the Young Men's Christian Association. (Treats from the standpoint of Church relationship.)

1. What was the consciousness of it's founder in this respect?
2. What were they trying to accomplish?
3. What kind of men promoted them?
4. What relative place did the new organization and the Church have in their thinking?
5. What acts and utterances constitute a basis on which to base answers to the above inquiries?
6. Out of what conditions sprang the sense of need or opportunity that led the Association.
 - (a) To broaden its scope - e. g. educational, physical;
 - (b) To enter new fields - e. g. railroad, student, industrial, etc., etc.?
7. As the process of development one of natural growth or of studied, artificial planning?
8. To what extent did these respective novelties at the time involve competition in fact with the existing efforts of the Church in the same fields?
9. To what extent was there consultation with or participation by Church members, leaders or officials in these events?
10. Number of present statistics.

APPENDIX

Intellectual Value of the Association.

1. What was the central objective of the Movement at its foundation?
2. What was the value of the Association's efforts on education, moral, social service?
 - (a) for the community?
 - (b) for the Church?

5. What is the objective we are to achieve?
6. What is the state in continuation of the Association
7. What is the history of the Church or other entities
from the records?
8. What is the condition of all to finally to realize religiously
the proper sections of the Church?
9. What is the situation in the present religious activities
and record of the Association in comparison with
(a) the past?
(b) the other activities?
10. What measure of training, education, is indicated at the
present time in the major areas of Association work - e.g. - city,
rural, travel, radio, army, navy, colors, industrial, boy scouts?

The head of International Committee deems it be ex-
pected to receive other facilities to this inquiry)

11. What conclusions do you reflect religious tendencies, favorable
or unfavorable, essentially different from those of the Church?

Section III

Section III Cause of friction between the Association and the Church.

1. By direct correspondence or inserts in the existing periodicals
in relationship therewith the cause to be seen
(a) by the Churches
(b) by the Associations

2. From the survey by consultation direct in the typical communities
where relations are particularly unsatisfactory and have thus been
stated in the ground as to the cause and remedied by the action of
members of the Conference.

3. Apply a similar process to the friction spots between the Association
and Church organizations nationally.

Section IV

Objection in principle to the Association as a whole

1. Select several churches who are conscientiously opposed to the As-
sociation's organization and invite them to prepare individually
reasoned statements on their position with supporting evidence.
2. Determine subsequently whether any objection for the Association
should be admitted in just position.

Section V

1. Section of Latin Cooperation.
1. Locally - A list similar to that indicated in parts 1 and 2
of this III studyin objectively here use is being made
whether failure has resulted and why.
2. Nationally - procedure same as in Section III. Following are
from which citation may be had:

- a. The International Committee to Federal Council of
Churches
- b. The Foreign Department and the Religions Council
" " " " " Committee on Cooperation in
Latin America

- d. The tent, tent and educational boards
- e. The Canadian Co-operative Movement in Boys' Work
- f. Work to International Organizations and - and the School Council.
- g. The training Committee of the Presbyterian Church of Canada on relations in the Young Men's Christian Association.
- h. The Education National Committee on the foreign fields and the National Continuation Committee.
- i. The Inter-Church World Movement - piece of YMCA in it.
- j. Student Volunteer movement.

Section VI

Findings

1. Past and present relations.
2. Principles of future program.
3. Definition of the place of the Young Men's Christian Association in the common program of the Evangelical Churches.

The Committee made a running comment of the outline.

Dr. Speer suggested the need of a further section dealing with the relation of the Association to the Churches in the war work. This could be treated in a different section or could run through the entire report.

President Harbord suggested that the war work be made a part of section I.

The Chairman suggested that Dr. Speer be asked to submit an outline on the relation of the Association to the Churches in the war work and the results arising therefrom. Currin.

Adjourned at 12:30 to meet at 2 p.m.

Mr. Colton suggested combining section III and V treating of the fraternal cooperation under the following headings: (1) Local, (2) Nationally, (3) War work.

President Harbord suggested making section IV a part of section III.

The Commission convened at 2 p.m.

Dr. Speer submitted the following outline on the war work:

THE ASPECTS OF THE ADDITIVE COOPERATION IN THE WAR

1. The character and magnitude of the service to the nation and to the men in the army and navy which was made possible for the churches in the war.

2. Problem of mission. i. Relation of the church to the church in the home communities, in the camps, etc. Chaplain, Compt., etc., secretaries of the Y.M.C.A.; use of chaplains, the officers and home visitors. The Y.M.C.A., etc., etc.
3. Attitude of the Y.M.C.A. to non-religious and non-evangelical agencies as illustrated by the work, etc., etc., their bearing upon the relation of the association to the evangelical church.
4. The support and opposition of the Churches to the Y.M.C.A. and its work in the war, financially and morally, including the defense and criticism of the association by the Church, such criticism as that upon the Y.M.C.A. personal, the character of its religious work, the tone and proportion of its social service, etc., etc.
5. Action on the solution of the problem of religion afforded by the war service. (a) In or in the co-operation or conference; e.g. The Committee on Cooperation with the Churches, The General War-time Commission, and its sub-committee like the Committee on Recruiting and the committee on War Production Committee, the question of the War Work Council. (b) In policies, a correct representation on the subject of relations. (c) In human service prompted by the governed and sustained by the Christian spirit. (d) In religion. The sure success of a two religious program wherever tried.

President MacLean outlined three main divisions of work requiring sub-committees as follows: (1) A committee on Section III paragraph 1, 11, 12 and on Section V paragraph 1 dealing with the local situation; (2) A committee on Section III, paragraph 3, Section IV and Section 6 paragraph 2; (3) A committee on the war period.

The Chairman suggested that sections I and II which were mainly historical be left to the Chairman who was to call on others as he needed for assistance.

Mr. Spear suggested that a introductory paragraph dealing with the history of the question be inserted in Section 1.

The following sub-committees were appointed.

Committee on Local Relations:

Professor J. A. Trost - Chairman protest.
P.C. Dix
Rev James I. Vandyk D.D.
H. Hopps M.A. Nicholson
Professor M. L. Scott
A. B. Lighty
L. Gibbons
J. C. Gilfillan
George C. Hubert

Committee on National Relations:

President John W. McRae, Chairman protest.
A. C. Merrill
F. R. G. T. Wilson
Charles Bishop
Lug. G. Carter
P. Mayr
Edward H. Bonsall
C. Scott

The Committee on War Work:

Robert B. Peet
President George A. Burdick
Rev. George C. Lidcom D.D.

Dr. Mott suggested that instead of having a report to Committee on Finance and Report, that an Executive Committee of the Commission be created which should report the report on finance and also the report to the Convention. Carried on motion.

Adjournment was taken at 1 p.m. until 3:30 to allow the sub-Committee to meet and arrange for procedure.

at 3:30 the Commission reconvened.

Dr. Peet reported on the plan of the Committee on War Work.

The Committee on Local Relations - Professor Brown reported that Professor Willett had been chosen Chairman of the Committee. Steps will immediately be taken to secure the necessary data for the work of the Committee.

The Committee on National Relations - President Barr reported that Dr. T. T. T. had been chosen Chairman of that Committee, and that work had been assigned to each man. He also reported that Eugene Foster was elected Secretary of that Committee.

The Chairman reported the following Executive Committee:

President George A. Burdick, Chairman
Dr. Graham Wilson, Secretary
Robert B. Peet,
Professor H. A. Willett
Rev. Ernest L. Luttrell D.D.

THE RELIGIOUS AND EDUCATIONAL WORKS OF THE R.A.F.

1. The character and importance of the service to the nation and to the men in the army and navy which the R.A.F. made possible for the churches in the war.
2. Problem of relationship between the Association and the churches which arose in the war work, in the form constitution and in the camps, e. g., Army Service, Chaplain, ordained secretaries of the R.A.F.; use of Army buildings, the soldiers and their power, the War Bill, etc., etc.
3. Relation of the R.A.F. to non-religious and non-organized service as illustrated by the war experiences and their bearing upon the relation of the association to the other official Churches.
4. The support and the organization of the Churches by the R.A.F. and its work in the war, financially and morally, including the defense and criticism of the Association by the Church - much criticism was to be done by the R.A.F. personnel, the character of the religious work, the form and proportion of the social service, etc., etc.
5. Light upon the solution of the problems of relationship afforded by the war experience. (a) In organic co-operation or confederate; e. g., The Committee on Co-operation with the Churches, the General War-time Commission, and its sub-committees like the Committee on Recruiting and the Committee on War Education Committees, the question of the War Work Council. (b) In publicity, by constant re-education on the subject of religion. (c) In known service prayer and governed and sustained by the Christian spirit. (d) in religious work. The sure success of a true religious program wherever tried.

Men & correct.

"	Malhead B	Meafie.	WatBrown.	Luthman, Knobell, Stub
"	Voris, B	Erving.	Brunt.	Or Brinkland.
Orj.	Price, B	King (ca)	Manning.	
			Strick.	
			Burch	

		Carson		
Gambrell		Utman.	North	Batter & Brown
Groat		Black.	Trost.	Taylor T.E. B Lanth.
Green, B		Alexander	Matthew.	McHenry
Spurtt, B		Bird (Pawhuska)		
Porter, B				

J. D. Vance	Herring	Aston	<u>Cheyenne</u>
J. S. Vance	H. Blight	Monty.	Edroy, B
J. D. Stone	St. H. Pitty	Openz.	West Hoffman B
J. H. Stevenson	J. M. Thomas	Zebie.	J. S. Whit.

G. S. Kramer

1. The character and magnitude of the service to the nation and to the men in the army and navy which the YMCA made possible for the churches in the war.
2. Problem of relationship between the association and the church - which arose in the war time, in the home community and in the camps; O.P., camp pastors, chaplains, ordained secretaries of the YMCA; use of camp buildings, the soldiers and home pastors, the War Roll, etc., etc.
3. Relation of the YMCA to non-religious and non-evangelical agencies as illustrated by the war experience and their bearing upon the relation of the association to the evangelical Churches.
4. The support and the opposition of the Churches to the YMCA and its work in the war, financially and morally, in aiding the defense and criticism of the Association by the Church - such criticism as that upon the YMCA personnel, the character of the religious work, the tone and proportion of its social service, etc., etc.
5. Light upon the solution of the problems of relationship afforded by the war experience. (a) In organic co-operation or conference; e.g., the Committee on Co-operation with the Churches, the General War-time Conference, and the sub-committees like the Committee on Accrediting and the Committee on War Federation Committees; the question of the War Work Council. (b) In publicity, b. content reproduction on the subjects of relations. (c) In human service prompted and governed and sustained by the Christian spirit. (d) In religious work. The success of a true religious program wherever tried.

THE AIM AND THE METHODS OF THE Y.M.C.A.

1. The character and importance of the service to the nation and to the men in the army and navy which the Y.M.C.A. made possible for the churches in the war.
2. Problem of relationship between the Association and the churches which are in the war, in the home communities and in the camps; e.g., camp pastors, chaplains, ordained series of the Y.M.C.A.; ~~and~~ of camp buildings, the soldiers' and home pastors, the war will, etc., etc.
3. Relation of the Y.M.C.A. to non-churchmen and non-religious agencies as illustrated by the war experience and their bearing upon the relation of the association to the evangelical church.
4. The support and the opposition of the Churches to the Y.M.C.A. and its work in the war, in friendly and normal, including the defense and criticism of the Association by the church - such criticisms as those upon the Y.M.C.A. personnel, the character of its religious work, the tone and proportion of its social service, etc., etc.
5. Light upon the solution of the problems of relationship affected by the war experience. (a) In organized co-operation or conference; e.g., the Committee on Co-operation with the Churches, The General War-time Commission, and its sub-committees; the Committee on Recruiting, and the Committee on War Production Commissions, the action of the War Dept. Council. (b) In publicity, by concerted report action on the subject of relations. (c) In having service prompt and governed ~~and~~ sustained by the Christian spirit. (d) In religious work. The ~~and~~ ~~means~~ of a true religious program ~~and~~ for trials.

PROVISIONAL OUTLINE OF WORK FOR THE COMMISSION ON RELATION
OF THE ASSOCIATION TO THE CHURCH

PROPOSED BY THE CHAIRMAN

Section I

The Origin, Rise and Development of the Young Men's Christian Association. (Treated from the standpoint of Church relationships)

1. What was the consciousness of its founders in this respect?
2. What were they trying to accomplish?
3. What sense of need prompted them?
4. What relative place did the new organization and the Church have in their thinking?
5. What acts and utterances constitute data on which to base answers to the above inquiries?
6. Out of what conditions sprang the sense of need or opportunity that led the Association
 - a To broaden its scope-e.g., educational, physical;
 - b To enter new fields-e.g., railroad, student, industrial, colored, foreign?

7. Was the process of development one of natural growth or of studied, artificial planning?

8. To what extent did these respective new ventures at the time involve competition in fact with the existing efforts of the Churches in the same fields?

9. To what extent was there consultation with or participation by Church members, leaders and officials in these events?

10. Summary of present day statistics.

SECTION II

The Religious Values of the Association

1. What was the central objective of the movement at its founding?

2. What was the value of the Association's entrance upon educational, recreational and social activities?

 (a) For the community?

 (b) For the Churches?

3. Was its central objective weakened in practice?

4. What have been the outstanding contributions of the Association religiously?

5. To what extent have these strengthened the Church or subtracted from its resources?
6. Wherein has the Association failed signally to realize religiously the proper expectations of the Churches?
7. What do the statistics indicate as to the present religious activities and product of the Associations in comparison
 - a. With the past?
 - b. With the other activities?
8. What measure of religious emphasis and efficiency is indicated at the present time in the major areas of Association effort--e.g.--city, rural, student, railroad, army and navy, colored, industrial, boys?

(The heads of International Committee departments will be expected to lend themselves and other facilities to this inquiry)

9. Do the Associations as a whole reflect religious tendencies, favorable or unfavorable, essentially different from those of the Churches?

SECTION III

Seats and causes of Friction between the Association and the Churches.

1. By prompt correspondence ascertain the existing temper and

tendencies in relationships together with the causes as sensed

- a By the Churches
- b By the Associations
2. From the above and by consultation ascertain the typical communities where relations are particularly unsatisfactory and have them investigated on the ground as to cause and remedy and reported by deputized members of the Commission.
3. Apply a similar process to the friction spots between the Association and Church organizations nationally.

SECTION IV.

Objections in Principle to the Association as the whole.

1. Select several Churchmen who are conscientiously opposed to the Association as constituted and invite them to prepare individually reasoned statements of their position with supporting evidence.
2. Determine subsequently whether any apologetic for the Association should be submitted in juxtaposition.

SECTION V.

Regions of Existing Cooperation.

1. Locally - Apply a similar process to that indicated in parts 1 and 2

of Section III studying objectively where success is being achieved, where failure has resulted and why.

2. Nationally-Procedure same as in Section III. Following are cases from which citations may be had:

- a. The International Committee and the Federal Council of Churches.
- b. The Foreign Department and the Foreign Missions Council.
- c. " " " " Committee on Cooperation in Latin America.
- d. The Student Department and the Educational Boards.
- e. The Canadian Experiment with the Boys Standard Programs.
- f. The Standing Committee of the Presbyterian Church of Canada on Relations with the Young Men's Christian Association.
- g. The Association National Committees on the Foreign Fields and the National Continuation Committees.
- h. The War Work Council and the Churches.
- i. The Inter-Church World Movement.

SECTION VI.

Findings.

- 1. Past and Present relations.
- 2. Principles of future procedure.
- 3. Definition of the place of the Young Men's Christian Association in the common program of the Evangelical Churches.

THE NATIONAL SERVICE COMMISSION

OF THE

PRESBYTERIAN CHURCH, U.S.A.

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RECEIVED
 156 FIFTH AVENUE
 NEW YORK CITY
 PHONE, FARRAGUT, 2158

November 18th,
 1919.

Dr. Robert E. Speer,
 Board of Foreign Missions,
 156 Fifth Avenue,
 New York City.

Dear Dr. Speer:

Your letter inviting a candid review of the relations between the Church and the Y.M.C.A. as they were developed in work undertaken on behalf of the men in the service of the United States during the great world-war, though it deserved an earlier reply has waited for a convenient time for proper consideration. After some thought I should like to make the following suggestions.

Post-mortems are generally unpleasant. To take up and review a work that is ended may bring one face to face with things which were better forgotten than recalled. No estimate of the work done by the Church and the Y.M.C.A. in cooperation, would be just or true that did not give to that organization which was founded to carry the work of the Church into the special field of service among the young men of the world, all honor for the notable efficiency, the extraordinary dispatch and high spirit of unselfish service in which it undertook and prosecuted its task. However, it seems to me that the Y.M.C.A. did not fulfill all the functions of a representative of the Protestant Church which the Church had reason to expect of the Y.M.C.A.

To the Church in great measure the Y.M.C.A. looked for support. From that source came the sinews of war. The Protestant Church lending assistance to its duly accredited representatives was justified in expecting that the Y.M.C.A. should bring to the men in camp or at the front all those services which the Church can render through its ministers of the Gospel, especially in view of the fact that the personnel of the Y.M.C.A. included a large number of ministers who had left their pastorates for the more urgent call of the Army and Navy.

As the facts stand, the Protestant Church was not represented among the men in the service in such a way as the Catholic Church was represented through its priests in the

Knights of Columbus. The usage of the Y.M.C.A. hindered a work which ministers of the Protestant Church might otherwise have been able to perform. They lost their identity as ministers. Although I understand, no official orders from headquarters prohibited the presentation of the Gospel message with an appeal, the interpretation of the will of the institution from the subordinate in many camps and at the front was such as to convey the impression that such work would not be allowed, and a minister in the uniform of the Y.M.C.A. had some difficulty in doing public evangelistic work. In addition, though an ordained minister, he could not administer the sacraments nor perform a marriage nor bury the dead. All that was left to him was the opportunity of intercourse with the soldier and an occasional wayside word of personal evangelism. In rare cases ministers who were serving in the Y.M.C.A. bolted from the accepted custom and in a wise and efficient manner did the work of evangelists, bringing upon their heads persecution of a mild kind, but eventually commanding respect by the methods employed and by the results of their work. Doubtless these unfortunate misunderstandings could be traced to the mind of subordinates who feared, not without some reason, that preachers whose zeal outran their wisdom might do injury to a good cause. It must also be admitted that the danger of proselytizing was ever imminent and to be guarded against. Still it remains a question if ministers of the Gospel should not have had greater liberty for the exercise of the gifts imparted in their ordination.

The Protestant Church as a whole had also a right to expect that Christian doctrine of a true Protestant type should have received due and consistent emphasis. It seems, however, that many things were taught not consistent with accepted evangelical beliefs. And in the absence of any other Protestant means of propagating Protestant Christianity in the camps it is not surprising that the Church should have looked to the Y.M.C.A. to be a stronghold of faith.

What has been said assumes that the Y.M.C.A. expected to fully represent the Protestant Church. If that was not the expectation or the intention no exception should have been taken to the activities of other representatives sent into the camps through the National Service Commissions of various Protestant Churches. Although no criticism or hindrance of the work of these denominational agencies emanated from the staff of the Y.M.C.A., the coldness frequently existing between the staff of the "hut" in the camp and the representatives of various National Service Commissions, and the staffs of many church houses, was evidence of a general disposition to discourage the efforts of the Protestant Church to secure such representation as they felt entitled to.

It is our conviction, reached through reports received from many sources, that alleged failure of the Y.M.C.A. in its welfare work and in conducting the canteen is to be traced to the incapacity of individuals given positions of authority as a

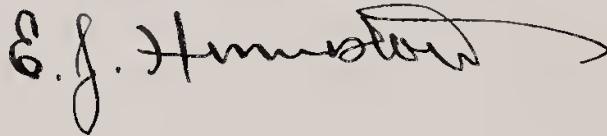
recognition of their long service in the civilian life of the Y.M.C.A. It seems wonderful to us that loaded down with an ~~unsought~~, and what must have been in many cases an uncongenial task, the Y.M.C.A. was able so successfully to meet the incalculable and amazing difficulties at the front.

What constructive measures might be taken to avoid in the future some of the mistakes which have marred the work of the past it is difficult to foresee. Similar occasions may not arise. But whatever work the future may open, if the Y.M.C.A. expects the cooperation of the Protestant Church it should also study to so represent the convictions of Christian people in essential matters of Christian doctrine, that never again shall the claim of misrepresentation arise, and that never again shall it seem necessary to the Churches in order to forward, as they feel they should, the Gospel of Christ, to assume the attitude of apparent conflict by sending special representatives to work side by side with those whom the larger organization, better equipped, has already delegated for such service.

If this statement seems rather frank perhaps it answers the better to the invitation for candid criticism.

With the hope that a consideration of the whole subject will bring to light ways and means for a closer union between the Church and the Y.M.C.A., which at least should be as close a union as that between the members of a truly Christian family, I am,

Yours very respectfully,

E. J. Humiston

RECEIVED

REV. J. A. O. STUB, D. D.
PASTOR CENTRAL LUTHERAN CHURCH
FOURTH AVE. SO. AT GRANT ST.
MINNEAPOLIS, MINN.

Nov 17 '19

Mr. Speer

November 13, 1919.

W.E.

Dr. Robert E. Speer,
156 - 5th Av.,
New York, N.Y.

My dear Dr. Speer:

Your kind letter of September 20th reached me after a roundabout journey, as I was not in Minneapolis at the time it came. Due to the fact that I was moving into my own office here, it was for some reason mislaid and I have been unable to reply until this moment. I presume that any reply now may be too late to be of any assistance. I am very anxious, however, to make plain to you that I appreciate the opportunity of giving expression to some thoughts that have impressed themselves upon me.

I have looked over the enclosed sheet which sets forth some of the points discussed by your committee.

My experience has brought before me two outstanding thoughts in reference to the Y.M.C.A. and the Church.

1. The Young Men's Christian Association has demonstrated the need of some general clearing house for the efforts of the Protestant Church to minister to its own and the unchurched. The magnitude of service rendered our Nation during this past war by the Y.M.C.A. can scarcely be overstated.

2. To me, however, the Y.M.C.A. has always clearly demonstrated the danger of such a voluntary organization usurping the functions of the Church. This is especially true when dealing with denominations who emphasize the sacraments. No doubt, many Protestants may find a fairly satisfactory expression for their faith and practice in the non-conformist religious work of the Y.M.C.A.; not so Churches with definite doctrinal positions and time-honored practices and customs.

It is especially in reference to the latter that I believe your convention might profitably direct its attention. I have never been in sympathy with the majority of the criticisms leveled at the Y.M.C.A. for its war work. I too have found Y.M.C.A. secretaries who I believed should not have been employed, but I know of no organization in which the human element enters in, where the same cannot be said, and to me it appears that not a little of the criticism looks like propaganda. After all, the Y.M.C.A. was the official representative of the Protestant Church.

I do not believe that any general campaign of

defense for the Y.M.C.A. is necessary.

The thought comes to me, Dr. Speer, and it has been growing in my mind, that if the Y.M.C.A. is to retain its Christian character and not become a merely humanitarian welfare agency, it should make every effort to come in close touch with the Church. I believe that right here is the weak spot in the organization. Any man who reads his bible and who realizes spiritual value will readily note that large organizations and buildings, and even highly organized machinery will never guarantee the permanent existence of any organism. Whatever the Y.M.C.A. has and is of abiding value, it owes to the Christian Church. I am not so certain but that the Christian Church through its own direct agencies would have been able to do a very proficient work if it had had the opportunity and means that were given the Y.M.C.A.

I am thinking if it would not be possible to have some sort of a general Protestant Clearing House, something like the old war-time commission of the churches, where we could sit in as commissioners and deal with the Y.M.C.A. directly. It seems to me that the Y.M.C.A. owes to the Church that it recognize the Church as the institution of God. By "Church" I would mean the Protestant Christian Church in general.

Then last, a personal word for the Lutheran Church, and possibly I am voicing some sentiments in which Episcopalians would concur. The Y.M.C.A. must never take the place of the Church, nor should it forget that faith and practice are precious heritages to large numbers of Christian people. If the Y.M.C.A. is willing to give full and free opportunity for non-conformist service, it should also give opportunities for others.

With kindest personal greetings, and hoping you will understand that it is not lack of appreciation of your courtesy nor lack of interest which has prevented a reply e'er this, I remain,

Very sincerely,

JAOS-LJ.



RECEIVED
RECEIVED

C. A. Barbour

Confidential.

ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, NEW YORK

October 20, 1919

Dr. Robert E. Speer
The Presbyterian Board of Foreign Missions
156 Fifth Avenue
New York City

My dear Dr. Speer:

I was sorry not to have an opportunity to see you while in New York last Saturday. I was absolutely occupied until two o'clock in the afternoon and I had a notice from your secretary that you had a meeting at two. I tried to reach you by telephone at the Student Volunteer Movement office, but evidently the meeting was not held there.

I have gone over with much care the draft of the report of our subcommittee, and it seems to me an admirable one, though I would be glad if it did not seem necessary to include some of the more stringent criticisms. I feel, however, that you are right in your letter to Dr. Mackenzie when you say, "I became a little frightened lest our report be so perfunctory and so self-contented that it would get us nowhere, and I thought it better to put into this section a number of things that otherwise might have been left out."

May I run over the report by pages. The first page I would be glad to see just as it is.

On the second page, toward the bottom of the page and going over on to the next page, you give a quotation from a critic whose position I think it would not be difficult to combat. I am sure it could be shown that the difficulty as to the entrance of the camp pastors to the camps is surely not wholly to be laid at the doors of the Association. No one knows better than you how many are the complications and ramifications of that question. Of course the contention of the correspondent as to the direct representation of the churches upon the boards of control of the local Associations is one which is frequently taken, and perhaps it can be worked out in satisfactory fashion.

The quotation at the bottom of page three, running over on to page four, reads as if it came from one who is as extreme on one side as a somewhat partisan advocate of the Y.M.C.A. might be on the other side. I do not know who it is, but I have an idea that I could name the writer in five guesses. My judgment is that if a digest of his general position might be given in the report, rather than to include his wording of his position so fully, the ultimate results might be better. We do not want to dodge any issue, but surely it is well, while fairly representing all points of view, to avoid the arousing of ill feeling or antagonism so far as possible.

On page five I think I would leave the last three lines out, as I suppose no final decision has been reached and we cannot regard the matter as definitely settled. It might expose us to some embarrassment to insert this.

Pages six, seven, eight, nine, and ten I think are admirable.

On page eleven I raise the question as to whether the impression would be given that ministers were never in the membership of the War Work Council. This of course is not true, as a number were made members after the original personnel was chosen. Certainly Dr. Stevenson and myself are on the Council.

On page twelve, beginning with the reference to the Scottish National Council, I am wondering whether, if there is any fear that the report is a bit long, that might not be either elided or summarized up to a little beyond the middle of page thirteen.

Pages fourteen, fifteen, sixteen, seventeen and eighteen are very satisfactory, as it seems to me.

Now may I enclose to you some letters which I have received. I have heard from the Rev. Dr. Henry Alford Porter of Atlanta, Dr. Frederick E. Taylor of Indianapolis, President Mullins of Louisville, Dr. Willett of Chicago, Dr. Orlo J. Price, secretary of Church Federation of Rochester, and the Rev. Dr. Percy T. Edrop, who was a chaplain during the war. Two or three others to whom I wrote have not replied, I presume in the pressure of other work.

I quote significant sections of the letters referred to:

From the Rev. Dr. Henry Alford Porter, minister of the Second Baptist Church, Atlanta, Ga.:

"I venture to say that too much has been made of the criticisms of the Y.M.C.A. by the soldiers. Under the strain of life in unfamiliar and uncongenial conditions on a foreign soil misunderstandings were inevitable, and naturally the spirit of criticism was let loose and freely undulged, and it is proverbial that criticism loves a shining mark."

"Comparisons have been made between the efficiency of the Y.M.C.A. and kindred welfare organizations, often to the detriment of the Y.M.C.A., but let it be ever borne in mind that these other organizations, valuable as was their work, were so infinitely smaller in size and obligation as to furnish no basis for comparison."

The very vastness of the scale on which the Y.M.C.A. operated made blunders inevitable. Probably it would be rather generally admitted that the Y.M.C.A., in its passion for service, took upon itself functions difficult if not impossible to operate in unison."

"The host of men necessitated for the immense program of the Y.M.C.A. presented almost limitless possibilities of error. Although these men were selected with care there were undoubtedly isolated cases that gave just ground for complaint, square pegs in round holes, tactless personalities ill suited to their tasks. Granted individual instances of inefficiency and stupidity and even worse, the remarkable thing is that the percentage of failure

was not greater. A great organization is to be judged, surely, not by sporadic cases of individual incapacity, but by its entire character and total accomplishments."

"It is true that individuals who have spoken under the auspices of the Y.M.C.A., both in this country and abroad, evidently regard denominationalism as an irrelevance and an impertinence. They have taken advantage of the latitude allowed them to loose wild tongues, deriding what they call 'the stupidity' of denominations and enlarging on what they call 'the mutual rivalries and jealousies and animosities of the competing sects.'

I have found no clear evidence to indicate that these radical and destructive anti-denominational sentiments are fathered or fostered by the Y.M.C.A. as an organization.

To my mind the Y.M.C.A. has a place in the Christian endeavor of the future, and a great place. That place is pretty clearly understood by the churches. Let it stay in its place. Any program to disintegrate denominationalism or to assume leadership of the churches would arouse a storm that would be harmful to the cause of Christianity throughout the whole world."

From the Rev. Dr. Frederick E. Taylor, pastor of the First Baptist Church, Indianapolis, Indiana:

"Regarding the work during the war I would say, first of all, that if I should criticise the work it would be along the following lines. I think there was an over emphasis put on the matter of entertainment, and frequently religious programs were thrust into the background and the entertainment features were constantly emphasized almost to the exclusion of the religious work." *****

"A third criticism would be that in the anxiety to get men into the work, and perhaps the Association is not to blame for this because they had to put men in quickly, there were unfortunately too many men got in who were utterly unfitted for anything like spiritual work at all. I am speaking from the standpoint of a pastor as I saw things as a Religious Work Director might see them."

"Regarding the city Associations if you intend to discuss this matter, I think one of the greatest mistakes being made, at least in our city, perhaps this is not true of many cities, is the mistake of not conferring frequently with the pastors in the city regarding ~~business men whom we all respect and who are eminent church men~~ the work of the Association. In our city the Board is composed of business men whom we all respect and who are eminent church men. But I rarely hear of any pastor and never have heard of any group of pastors being consulted by the Associational secretary, on the matter of a set up of a religious program for the Association. On the other hand I have heard more than one pastor complain that the churches of the city never know anything about the Association."

"Now let me enter a word or two of commendation. I think the Association doors during the war opened up an avenue of service to the church of Jesus Christ which never could have been opened by the church itself and into which the church has been very glad to enter. I believe also that there was a reflex influence so that hundreds and hundreds of men who went into the Y.M.C.A. work and who have been pastors without very much knowledge as to how to reach men are going back into their pulpits with a new emphasis of the

gospel of Jesus Christ, with new inspiration and with new enthusiasm and interest. I think the Association made a tremendous contribution to the work of Jesus Christ by inviting these men into the service. They will be a great force in the ministry of the present day. I think also it was the development of a great many of our young men and business men along religious lines during the war work that will be of incalculable benefit during the days to come. I think the introduction of the Scriptures to thousands, indeed millions of men and helping these men to study the word of God will make it much easier for us preachers in the days to come to approach them on the subject of the Bible. The Bible has a new place in the hearts of thousands of young men."

From the Rev. President E. Y. Mullins, of the Southern Baptist Theological Seminary:

"My own judgment is that this work was of incalculable value in the conduct of the war and in the maintenance of the morale and the promotion of the physical and spiritual welfare of the soldiers."

"I was especially impressed with the opportunity the Army Y. had for impressing men religiously, inasmuch as I had charge of the religious department in Camp Zachary Taylor. But all features of the work in our Camp here were conducted in a manner in the highest degree praiseworthy, and I think this was true in all the Camps in this country. There were criticisms of all kinds directed against our work, but in America these criticisms were incidental and scattering. Moreover, they were contradictory of each other. Some thought the Y. undertook too much religious work, and others criticized it for undertaking too little. Practically all the criticisms which I heard were of the same kind—contradictory in character."

"There was some friction between the chaplains' school located here and the Y.M.C.A. program, but no friction between our local Army Y.M.C.A. and the chaplains' school. The first leader of the chaplains' school here cared nothing for the Y.M.C.A. work, but later relations became more pleasant."

"There was the utmost harmony in our Camp between the Y. and the Camp pastors, and we all regretted when they were discontinued. There was also hearty cooperation between our Y.M.C.A. forces and the War Camp Community Service and all other agencies for the promotion of the welfare of the soldiers."

"In fact, if I may speak to you confidentially, I believe that the great bulk of the criticism against the Federal Council of Churches among Southern Baptists has been based upon its use of the word 'church' and its conception of the church as an organic whole. I have not time here to go into this matter, but a great many people who have sought to enlist Southern Baptists in various enterprises have failed to grasp their point of view in this use of the word church. I think a clear statement of the loyalty of the Y.M.C.A. to the churches and emphasis upon the fact that the Y.M.C.A. is dependent upon the churches to support it in its work, and setting forth the original conception of the Y.M.C.A. in its

relation to the churches, which has been preserved during all its history, and as contained in the fundamental articles taught in the Y.M.C.A. schools, would prove to be a very helpful means of clarifying the present situation, and of correcting prevalent errors."

"Then if the future policy of the Y.M.C.A. could be defined clearly and the point could be emphasized that it has no thought of taking the place of the religious denominations and no thought of competing with them in their own work, but that it desires to supplement and cooperate in all possible ways, much more would be gained in the same direction. In my opinion, all those who understand clearly the spirit and policy of the Y.M.C.A. know these things without need of argument; but there are a great many people who have been misled by many extreme and even reckless statements about the aims and purposes of the Army Y.M.C.A."

"I do not here dwell upon the issue that was raised by some Southern Baptists that the Army Y.M.C.A. was given a place in the Camps which ought to have been given to the various denominations. That point has been threshed out, and I need not dwell upon it again. Personally, I do not see how the government could have taken any other position under all the circumstances. The point of especial emphasis was that the Catholics were given a place in the camps while the other denominations were excluded. This, of course, on the face of it, does look unfair, and it is unfortunate that this arrangement seemed to be necessary. An alternative arrangement, however, was also fraught with much difficulty. But as this problem is now past, it seems scarcely necessary to dwell upon it."

You will see that it would not be wise at all to quote President Mullins, or indeed any others, by name. Particularly would it be unfortunate if President Mullins' words were quoted in connection with his name, for they contain matter upon which there is real division in the minds of Southern Baptists.

From the Rev. Dr. Herbert L. Willett, president of the Church Federation of the city of Chicago:

"I have a very deep conviction that the relation of the Y. to the churches must be made much closer than in the past. It seems to me to be a mistake for the churches to unite in any fruitful piece of work without including the Y. as one of the factors. On the other hand, the Y. has got to head up and lead in efforts at unification and effective service in communities where the churches are shy about that sort of thing or lack leadership among themselves. The great work done by the Association overseas must be in some measure duplicated at home or it will lose an immeasurably important opportunity.

"For some reason, my experience of criticism of the Y. have been rather rare. A few of the boys with whom I talked were outspoken, but usually on account of minor disappointments and inconveniences. The most caustic and persistent criticism I met was from chaplains, three or four of whom were mordant and persistent in their detraction. I could not help but believe in those cases that there were certain professional causes at work."

relations to the churches and emphasis upon the fact that the Y.M.C.A.
is dependent

From the Rev. Dr. Orlo J. Price, executive secretary of the Rochester Federation of Churches:

"No figures can adequately express the immeasurable service which the Y.M.C.A. made possible for the churches during and after the war. I am sure that in no period has the church kept so close to the young men of the nation and given them so immediate and continuous service, thought and prayer, as they were enabled to do through the agency of the 'Y' in camp and on the field.

Furthermore, the church has never been equipped so well to serve its young men as it was able to serve them through the 'Y' agencies during this period. The churches demonstrated their interest in their young men in a new and remarkable way, and also proved that they could adapt themselves to the needs of the situation; but all this by reason of the fact that the 'Y' had worked out previously the technique of such service, and had built up a great organization to administer this help."

"The problem of relationship in the home communities and camps between the 'Y' and the churches was exactly parallel with problems which arise in peace times, but was of course more acute and serious. The problem is, how shall a self-constituted and volunteer society like the 'Y' be at the same time a bona fide representative of the churches, when these churches have no responsibility either for the support of the 'Y', for its policies or its officers? This, I take it, is the crux of the whole matter, and it was not satisfactorily solved in war any more than in peace time. It is the same thing that we face in all congregational denominations as we in our reorganization wrestle with the relation of our volunteer societies and the denominations and churches."

"In all denominations the road to the solution of the problem seems to be for the body which is said to be represented gradually to assume control of the body which claims to do the representing. In other words, the denominations are now assuming control of their volunteer societies, with the almost certain promise of their future absorption."

"I should say it was safe to conclude that ninety per cent of the Protestant churches have stood by the Association in its real work, and have not been affected by the criticism. More and more men are taking a saner view of the criticism of the Y.M.C.A. personnel and the character of its religious work. I suppose it was not reasonable to expect that any great religious work could be done during the war. I mean not a work of any great depth. If by tremendous efforts and great expenditure of men and money a little could be accomplished, and men kept in contact with religious thought and religious personalities, little more could have been expected."

"I believe there is vast value in the cooperation between the churches through the War-Time Commission and the Committee on Cooperation of the Religious Work Bureau, and the many other committees and commissions of various denominations who worked together with the Association. I believe all this has helped to make possible the coming of the Interchurch World Movement, a better understanding between the denominations and a new sense of the oneness of the entire work. I believe the Association got a new vision of the church and the church leaders, and emerged from the war with a new desire, not to serve the church, but to serve with the church."

"I do not feel that we can measure the success of the religious work program by the crowds who heard our great speakers or by the statistics heaped up in the office, particularly when these were all done under abnormal conditions. I am not sure what light that throws upon the problem of relationships in religious work in peace time in local communities. I am, furthermore, and have for many years been in doubt as to the value of the Association for direct religious evangelistic work. I am convinced that whether its field is evangelism or not, and I scarcely think it is, it is an immense field in the practical application of the Gospel for character-building and the teaching of community service. I believe more and more than the local church must remain our one great evangelistic agency. Many Associations have put on a great religious work program because of the weakness of the church. If the Association can become the true representative of the churches for work with young men, of the largest and broadest kind, undertaking with the approval and possibly the direction of church representatives, including the ministry, who must ever be the real church leaders, it will do the greatest thing which the community of the church can ask of it."

From the Rev. Percy T. Edrop, D.D., pastor-elect of the First Reformed Episcopal Church, New York City, and a chaplain during the war:

"Recently we have conducted a canvass among the chaplains of the United States Army and Navy — the discharged ones as well as those that are still on active duty. From a study of their replies, it seems to be the consensus of their opinion that the most useful contribution of the Young Men's Christian Association was the ~~BUT~~. ~~HOT~~ By this ~~xxxx~~ they do not mean any reflections upon the Y personnel. They are stating what seems to them to be a patent fact. The presence in military areas of buildings not under military control and in which the men had a certain measure of freedom was a contribution of incalculable value."

"Its religious efforts should not be relaxed. Rather they should be strengthened. But I think a close study should be made of methods of approach in dealing with this subject. There is the large question of the relation to the church. Frankly, I believe the Y must continue as an absolutely independent agency; but I believe it must affirm its Protestantism vigorously and unmistakably."

"I think I am telling the whole truth when I say that the first serious complaints were the direct results of the Y.M.C.A. publicity methods. In fact I can demonstrate this to the satisfaction of any fair-minded, judicially inclined person. The Y was projected into a money-raising campaign. It was necessary that the public be made acquainted with the work of the organization. It was necessary that the public be made to visualize the effort. The truth about the Y.M.C.A. was romantic enough in itself. It is a trite saying that the truth is stranger than fiction and this connotes a compelling quality in truth. But the men who engineered publicity abroad were not satisfied with the truth. They relied on their imaginations — and their imaginations were trained; but even then they had to be strained as well. I have it on the testimony of men like Bishop Brent, who, it will be remembered, went abroad as a Y worker, that the greatest detriment to the Y was its publicity department abroad. And his testimony is confirmed in hundreds of conversations and in official reports and in personal letters. They told their folks back home about the lying publicity. They sneered at any stories of heroism. They made their people here believe that the Y men were afraid to go forward."

I am expecting to be at the meeting on Saturday next, and shall, I hope, have a chance to confer with you as well as with the other members of the Commission during the day.

It seems to me that out of all of this matter something very useful may come, both for the Association and for the church.

With cordial and constant regard,

Very sincerely yours,

Clarence A. Barber

*We are all indebted to you for your
splendidly suggestive and stimulating report.*

FOURTH PRESBYTERIAN CHURCH

JOHN TIMOTHY STONE, MINISTER
CHICAGO

CHURCH OFFICE
126 EAST CHESTNUT STREET
SUPERIOR 6460

October 1, 1919.

Dr. Robert E. Speer,
156 Fifth Ave.,
New York, N. Y.

Dear Dr. Speer:

I have gone over somewhat carefully the five questions which have been suggested by your committee, and do not know that I have anything constructive to reply save that I feel the criticism, some of which was just, as to the Association has had a general tendency to prompt commendation on the part of those who have known the real purpose and spirit of the Association, and has done much to relieve the superficial support of those who are easily frightened by criticism of either form, whether just or unjust.

The great necessity of immediate expediton caused the Association, undoubtedly, to make many errore in the selection of men and some errors in policy and plans, but it is increasingly recognized that the great majority of the work of the Y. M. C. A. was not only constructive, but inspiring and helpful.

[The criticiems have aroused thousands of friende to speak in support of the work, and it seeme to me that the reaction of support has overcome largely the general and somewhat indiscriminate criticisms which were eo broadcast]

I fear that my statement may not be of any assistance, but send it for what it is worth.

Affectionately,

John Timothy Stone

W. Stuart Cramer

FIRST REFORMED CHURCH
Lancaster, Pa.

REV. W. STUART CRAMER
MINISTER
RESIDENCE
44 EAST ORANGE STREET

RECEIVED

SEP 27

Sept. 25, 1919.

Mr. Speer

Mr. Robert E. Speer,
156 - 5th Ave.,
New York City.

My dear Robert:-

It means a great deal to me to have the opportunity to co-operate with you in the way you have suggested in your letter of Sept. 20th. I am enclosing herewith a few personal observations on the various subjects proposed in your communication relative to the Y. M. C. A. and the Churches. These observations, I am sure, will not add anything to your own more mature judgement. And if you should differ with me in any way, I would readily yield to your conclusions.

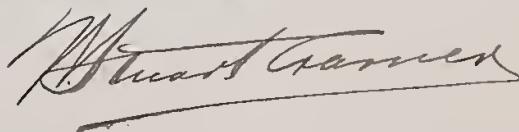
What I have written has been hastily gathered from the almost closed rooms of my mind and memory.

Since my return to Lancaster I have been devoting myself, with very few exceptions, almost entirely, to my own local duties and work. I am therefore a little dull on questions of such large moment, as these which you are battling with.

I greatly appreciate the few kind words you expressed in behalf of the "Midnight Stars" of which I sent you a copy sometime ago.

Assuring you of my very kindest personal regards, I am

Yours very sincerely,



WSC/CS.

For Dr Robert L. Speer

The Y. M. C. A. in the Army and the Churches.

By
W. Stuart Kanner

1. The Y. M. C. A. always seemed to me in my personal experience in the camps, to be willing to have my services as a representative and minister of the Christian Church, without stressing my denominational relations.

2. In my personal interviews with Religious work Directors, and other Y. M. C. A. Secretaries, I almost invariably found them adverse in their feelings toward Camp Pastors, and yet I never knew of any discourtesies which they manifest toward them.

The Y. M. C. A. authorities in the Camps I visited always appeared perfectly willing that the chaplains hold their regimental services in their auditoriums, and seemed to take pride in the privilege of serving the chaplains in this particular.

The ordained ministers from the Reformed Church in the U. S. who were associated officially with the Y. M. C. A., as far as I have met them, speak very favorably of the opportunity they found there for Christian work.

3.-----

4. My denomination is not very intimately identified in co-operation with the Y. M. C. A. under normal conditions, and yet in war times a very sympathetic co-operation was manifested financially and morally. We looked with great charity upon its failings in all aspects of its administrative work, realizing that its task was far too great for it. It was unprepared.

What it did therefore, was more of a temporary expediency than a constructive influence upon the Army in behalf of religion and social service. It certainly gave little of the larger spiritual vision of the great issues of the war, in comparison with the interpretations on the part of the Churches. I always felt in my visits to the Camps that the Y. M. C. A. had the largest opportunity to represent the social character of the gospel constructively, to the men of the nation, than was ever offered to any institution. But I never felt that it was doing the job.

5. The Y. M. C. A. and the Churches on the whole have come through the war realizing, as never before, that there should be closer co-operation and a better understanding of each others relative functions. The Church's General Wartime Commission certainly did not feel that it could represent Protestant Christianity adequately and fully without the Y. M. C. A.'s co-operation.

The Y. M. C. A. needs the churches, and the Christian spirit and motive of the Churches in particular. The failings of the Y. M. C. A. in war work were due to the absence of this spirit and motive which characterizes the Churches, more than anything else in my judgement. Unpreparedness in efficiency cannot be held against the Y. M. C. A. with the same uncharitable spirit as the absence of pure, humble & selfish motives that so often cropped out in its work.

The Y. M. C. A. needed the spiritualizing influence of the churchos in the Army, and this is what it needs now in the normal life.

Perhaps the severe criticism that the Y. M. C. A. received for its failings in the Army is the discipline it needs in order to bring it to a deeper sense of its dependence upon the churchos. When the Y. M. C. A. becomes, in its own conscience, really and truly, and less boastfully and unreally, the servant of the Churches, to do a work that the Churches are not prepared to do - to supplement the Church's work, - it will become a greater factor for good in behalf of Christianity that it is.

The only way to bring this about is to give representative Churchmen more prominent leadership in determining the policies of the organization, and to have local Y. M. C. A. General Secretarios trained in the Theological Seminaries of the Church for their specific work.

Joseph A. Yance

VED

27 14

Mr. Speer

First Presbyterian Church
Woodward Avenue and Edmund Place
Detroit, Michigan



Sept. 25, 1919

Mr. Robert H. Speer,
156 Fifth Ave
New York City.

Dear Dr. Speer:

Your inquiry of Sept. 20 received, and I take pleasure in answering it as best I can, though I confess personally to much inadequacy for the task.

1. It has been very large and valuable as is attested by both the character and number of both ministers and laymen who took advantage of the opportunities which this form of Christian service offered them.

2. The personal friction which I observed between Y. M. C. A. secretaries, Camp promoters and Regimental chaplains convinced me that it was unwise to attempt to work them in the same field without some accepted supervising head. In most places there was a fine spirit of co-operation, but much friction was quite apparent, and threw a degree of censure on the work as a whole.

3. The Y. M. C. A. must certainly stand out as an arm of the evangelical churches united at work along these special lines. There should be no soft pedaling on this proposition.

4. The churches have in the main most loyally supported the work of the Y. M. C. A. at home and overseas, and defended both its methods and personnel, when they were subjected to a fire of criticism.

This has been done in spite of the fact that church leaders have recognized certain grounds for criticism which have been due to unwise selection of individual workers, sometimes necessitated by emergencies.

5. There should be the closest co-operation on the part of the Y. M. C. A. and the church. Mutual conferences should lay out policies both national and international to avoid overlapping or conflict and make the fullest possible use of all



First Presbyterian Church
Woodward Avenue and Edmund Place
Detroit, Michigan

available energies.

I have no doubt that most of the Y. M. C. ...
men as well as those of us who were privileged to work under
your leadership feel that the organization of the forces could
have been much improved, especially overseas, inferior men
often occupying places of responsibility over men of superior
executive power who remained undiscovered.

Yours cordially,

Joseph A. Vance

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Oct 9 1919

Mr. & peer

THE THEOLOGICAL SEMINARY

PRINCETON, N.J.

PRESIDENT'S ROOM

October 7, 1919.

My dear Robert:-

Your letter regarding the plans of the Commission of the Y.M.C.A. of which you are a member, came several days ago, and I take the first opportunity to reply.

In regard to the queries you raise as to the service of the Y.M.C.A. during the war, I would say first of all that in my judgment the service in this country in the army camps was of incalculable benefit and contributed mightily to the work of the Church. Overseas the situation was entirely different. The Y.M.C.A. leaders got the impression that the amount of religious work done by the Y.M.C.A. should be reduced to a minimum. The Army authorities, doubtless under the influence of Bishop Brent, gave the Chaplains to understand that the religious work was all theirs. At any rate, in the divisions which I visited the Chaplains took the ground that the Y.M.C.A. was only a welfare organization and that the task of representing the churches in religious effort was wholly in the Chaplains' hands. Consequently, our work overseas while good in some places was of a strictly limited character.

Second: As to the problem of relationship between the Association and such representatives of the churches as camp pastors, chaplains, and so on, my experience goes to show that there has been very little friction or difficulty where good and sensible men have been appointed.

As to your third item, the relation of the Y.M.C.A. to non-religious and non-evangelical agencies, I would only say that these relations have not been of a very satisfactory character, but it seemed necessary to establish them especially in connection with financial drives because of Government interference.

Fourth: As to the criticisms which have been circulated so freely regarding the religious work of the Association, many of these should be discounted. However, the fact remains that a comparatively small amount of religious work was done. The Finance Committee in its report seemed to glory in the fact that less than two per cent of the money spent overseas was devoted to religious work. Those of us who were appointed on the Cooperating Committee and then on the Religious Work Bureau of the War Work Council were given to understand that we were the responsible bodies to see that the desires and plans of the Church should be carried out. Representations were made first to the Federal Council of the Churches and then to the War-Time Commission of the Churches that their interests were in safe hands since a representative committee had been appointed. This Cooperating Committee, or Religious Work Bureau, as you well know, was never given a free hand. A great part of our task was to overcome the opposition that manifested itself at headquarters against anything like an aggressive religious program.

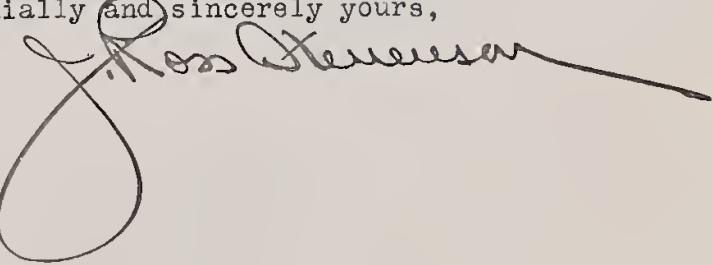
THE THEOLOGICAL SEMINARY
PRINCETON, N.J.

PRESIDENT'S ROOM

-2-

Fifth: [It seems to me that the great need of the Association is for such a plan of organization as will seo to it that what is recommended by the International Convention and approved by the International Committee shall be carried into effect. The archives of the Association are filled with statements of relationship and with acceptable resolutions, which if they were only put into operation, would make the Association a strong effective religious force, whose service in the main would be entirely satisfactory to all the churches. The great trouble seems to be in the relation of the so-called Religious Work Bureau to the whole enterprise. This relation is nothing more than advisory and then when its advice is accepted at headquartere there is the same confusion that obtained in the time of the Judges when every man did that which was right in his own eyos. In the war individual Association appointees could do very much what they had a mind to. There was no supervision or control which ensured the carrying out of anything like a strong religious program. The same thing is true in the Association today. An Association in New England can be wholly Unitarian in its whole spirit and service. Being such it may not have a vote at the International Convention, but it goes on as an Association without let or hindrance. The government of the Young Men's Christian Association is a strange combination of absolute autocracy and unbridled democracy. There are some men in power whose word is law and who are in a position to dominate largely the policies of the Association. And then on the other hand, what the churches would like to have done cannot be done because of this democratic spirit which leaves it for every State Committee or local Association to choose what it proposes to do in the light simply of strong advice.]

Very cordially and sincerely yours,



Dr. Robert E. Speer,

New York City.

RECEIVED

Paul D Moody

OCT 6 1919

MADISON AVENUE
PRESBYTERIAN CHURCH
921 MADISON AVENUE

Mr. Spear

Robert E. Speer, D.D.
156 Fifth Avenue,
New York City.

My dear Dr Speer:-

My dear Dr Speer:- I have been trying hard to say what I wanted to in regard to the Y.M.C.A. and the Church. In the midst of my efforts I chanced on a copy of the "HOME SECTOR", published by the Butterick people and edited by the former staff of the "**STARS AND STRIPES**". It is a caustic article called "The Welfare Warfare" but it says some things well and gets nearer the heart of the failure of the Y than anything else I have seen. I know that in saying the "failure" I am passing judgement but the fact that the army has decreed that hereafter welfare work shall be done by itself is answer final and complete on that score.

on that score. When first called out, without experience as a chaplain and also without equipment of any kind or funds for the purchase of these I saw the news of the first big Y. drive. I was asked by the local state man to assist which I did, speaking at meetings on the subject. But I also wrote and asked if the chaplains could hope to secure any equipment from this and was told that chaplains could look to the churches for their equipment. As a matter of fact it did not work out so badly for in many cases I did get what I wanted from the Y in the matter of equipment.

from the Y in the matter of equipment.
In respect to ~~your~~ questions on the sheet. I rather take exception to the wording of the first ~~question~~. The Y. did not make possible so great a service as this wording would imply. If it was the channel, as it was, of a great deal of work, it was so to the exclusion of other agencies which would have worked as willingly. Some of us chaplains felt sometimes that in respect to this, the words of our Lord were true in regard to those who entering not themselves hindered those who would have entered.

Questions 2 and 3 I am not qualified to answer not really am I in a position to answer 4. I believe that the attitude of the Y toward criticism was unfortunate. In January for example I received a cabled request from one of the Executive committee asking me to secure from General Pershing a statement in defense of the Y. I was sent for and questioned after I had forwarded this to the C.inC. himself and as a result the Welfare officers were appointed to supervise and correct some of the faults of the Y. But what had been sought from General Pershing was not a frank criticism or a statement but a defense.

I am not in a position to say anything about five. In conclusion, I am inclined to think that the trouble was due (1) to an underestimation of the task (2) to a failure to be either one thing or the other, uncompromisingly religious like the Salvation Army, or nonsectarian as the Red Cross (3) an extremely unfortunate selection of personnel (4) and a very unfortunate impression created that the Y was in the field for advertizement as much as for service and that the men existed for it as much as it existed for them.

I have not expressed myself at all well here and I fear this has no value. I would like to see the Y come out of this with profit. But when it puts itself ahead of the church as it too often did in France, this will not be the result. I wish that I felt more friendly toward it than I do, but I have tried to be fair in this. Please forgive the mistakes. I have written this myself with out a stenographer.

Ever cordially yours

Sam D. Moog.

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Wm T. Manning

OCT 3

Mr. Speer

Rector's Office
Trinity Parish, New York
187 FULTON STREET

9

October 6, 1919

My dear Dr. Speer:

Your letter of September 20th has reached me. I am just leaving to attend the General Convention of the Episcopal Church in Detroit and am sorry that it is, therefore, impossible for me to write in detail as to the points to which you refer.

I served as Voluntary Chaplain at Camp Upton from December 1917 until November 1918, for several months of this time as Chaplain of the 302nd Engineers and for the remainder of the time as Chaplain of the 6th Battalion 152nd Depot Brigade.

In the course of this work, I was thrown into daily contact with the Secretaries and representatives of the Y.M.C.A. and worked in closest association with them. My relations with the representatives of the Y.M.C.A. were in every way most satisfactory; and I was constantly impressed by the ability, resourcefulness and devotion of these workers; and by the fine spirit in which they did their work in the Camp. During my whole time in the Camp this judgment was strengthened and confirmed. In my opinion it would be difficult to overstate the magnitude of the service to the nation and to the men in the army and navy which the Y.M.C.A. rendered.

As acting Chaplain of a regiment, my work was quite independent of the Y.M.C.A. and I feel, therefore, that I can give my testimony the more freely.

If there is any specific question which you care to suggest, I shall be glad to answer it frankly and to the best of my ability.

With warm regard,

Sincerely yours

William J. Manning

Dr. Robert E. Speer
347 Madison Avenue
New York City

RECEIVED

John M. Thomas
PRESIDENT'S OFFICE
MIDDLEBURY COLLEGE
MIDDLEBURY, VERMONT

18

OCT 1 1919

Mr. Speer

September 29, 1919.

Mr. Robert E. Speer,
156 Fifth Ave.,
New York City.

My dear Mr. Speer:

I have had your letter of September 20 with accompanying outline on my mind for several days, but I do not feel that I can make a reply which will be of any value.

In Vermont we are not conscious of any problem as to the relation of the Y. M. C. A. to the churches. The personnel is the same and I have never known of any special difficulties. As you know, my war experience was principally as Senior Chaplain at Camp Merritt and my observations were limited to the relations between the Y. M. C. A. and the Chaplains. I was not sent to Camp Merritt until November, 1918, and was the first Chaplain, I believe, to be definitely assigned to the camp. The Y. M. C. A. has been well established from the beginning of the camp, with five buildings, a camp religious director and a religious secretary for each building. Orders were placed in my hands giving me full authority over religious work at the camp, so that there was abundant opportunity for difficulty, but I found the "Y" men so broad-minded and generous in spirit that the work continued in perfect harmony. Certainly the Chaplains were dependent upon the Y. M. C. A. for facilities, which were generously extended, and I believed the testimonies of the "Y" men to the helpfulness of the Chaplains ~~was~~ entirely sincere. I felt that it would have been better if a Chaplain had been established in each "Y" building as religious work director at the start, with adequate office, etc., and with the Senior Chaplain as the sole religious director of the camp, but the army had no Chaplains available for the purpose and it was altogether to the credit of the Y. M. C. A. that they organized the work as they did.

I am quite sure these observations are somewhat beside the mark, but they are the only matters to which I can give personal testimony.

Faithfully yours,

John M. Thomas

F. H. Knubel

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SEP. 29 1919

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 FIFTH AVENUE
NEW YORK

Mr. Speer

Sept., 27, 1919.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:-

Your letter of the 20th has reached me after an absence from the office. In my haste to send you an answer, I have not been able to give the matter all the consideration I could wish. In general let me assure you that I heartily sympathize with the statements you so frankly and kindly made at a free conference held some time ago at the Y.W.C.A. It seems to me that in reality I have nothing to add.

Let me nevertheless sum up my thoughts concerning the Y.M.C.A. in its relation to the Church, from one point of view. I have long known the Y.M.C.A. and have watched its development with prayerful interest. I have reached a conclusion, even before the War, that the Y.M.C.A. had developed a gradual deviation from its original position of helpfulness to the Church. Instances of this tendency were manifest to me in such facts as the holding of Sunday afternoon meetings by practically all of the branches of the Y.M.C.A. Their tendency must inevitably be in the direction of a substitute for Church services.

Another fact was a custom, soon abandoned, of having members of a certain branch attend Sunday evening services at some particular Church in a body. This custom would work in practical effect to the idea that regular attendance at Church services was not to be emphasized.

A third fact in this tendency revealed itself to me as a pastor, in that very little individual effort was being made by the Y.M.C.A. to encourage men in faithfulness to their churches.

These facts along with others, and with the discussions I know to be going on within the inner circles of the Y.M.C.A., convinced me, as I have said, even before the War, that the Y.M.C.A. was developing a deviation from its original position.

My view therefore of the facts as revealed during the War convinced me that the long growing tendency had reached its climax. The circumstances of the war period - the desire of the Y.M.C.A. to function largely and the pressure of unevangelical forces - brought about the ultimate result. Evidence that the climax had been reached was manifest in the flat refusal of the Y.M.C.A. to exhibit itself openly as an arm of the churches. They refused, you remember, to

Dr. Robert E. Speer -----2.

place anywhere upon their publicity, upon their buildings, or upon their letter heads any statement of such a nature. They maintained constantly in private conversation and in conferences, that they desired to act as an arm of the churches but found themselves in a position where they dared not so advertise themselves.

Another evidence that the climax had been reached was seen in the small percentage of the funds they received which were spent for religious work.

A third evidence was the general refusal by the soldiers to receive gladly any religious efforts from that organization.

The fourth evidence that matters had come to a head was shown by the ever increasing number of churchmen who were criticising the Y.M.C.A. That criticism came from men who had never criticised the organization before.

The above states the one conclusion I have been compelled to reach. It has been reached with sadness.

My chief constructive thought developing from this conviction is that the Y.M.C.A. needs honestly to repent. It has been tempted to the sin of pride, just as we all are thus tempted. It is in danger of falling away entirely from the Christian position. I would to God that it might repent.

With kindest greeting, I am

Faithfully,

FHK/GM.

F. H. KNUBEL

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O. E. Brown

Vanderbilt University School of Religion

OCT 14 '19

Office of the Dean
Mr. Speer

For the Education of Pastors and Preachers, Home and Foreign
Missionaries, Christian Association Secretaries,
Religious and Social Workers

Nashville, Tenn.

October 9, 1919.

Dr. Robert E. Speer,
Commission on Relation of YMCA to the Churches,
156 Fifth Ave., New York City;

My dear Dr. Speer:

Though somewhat late, I shall send you a brief statement on the matter of your inquiry regarding the relation of the Association to the churches in war time.

1. On the character of the service which the YMCA made possible for the churches in the War, I would express my conviction that it was a very positive religious service. As far as my observation went there were very few secretaries who were not men of a religious faith, and who were not ready to use opportunities for exerting a wholesome Christian influence, and who were not also appreciative of the value of church membership. I would add also that in the magnitude of the service which the YMCA rendered, it did more to provide adequate service for the whole army than was done by any other agency that was positively in sympathy with the Church. In vast numbers of the Reserve Officers Training Camps there were no regular chaplains, and yet in each of these camps there were from five to six Association secretaries who were channels through which the Christian Church was reaching the lives of these men. Even, however, in the regular army units where the regular chaplains were on duty, the staff at work in the Association Building was enabled more nearly to reach the entire body of soldiers in their religious activity than was the chaplain. Later on, of course, when the number of chaplains was increased, they provided more adequately for the religious needs of the various units, but even then there was a type of religious work promoted by the Association which many of the chaplains did not succeed in carrying out. I believe that in the degree in which the Army YMCA provided a service for covering the whole army there is an outstanding achievement which the Church should recognize as of largest value for their purposes.

2. On the relationship between the Association and the churches in actual working, I would say that as a rule there was a basis of good understanding and a spirit of cooperation. The Camp Pastors preached quite constantly in the Association buildings, and were often used to conduct the regular Association services. Usually the Association used the Camp Pastors after they had secured recognition for them from the chaplains. Very constantly the chaplains made use of the Association buildings for their religious services. While most of the chaplains seemed not to have known of the working basis agreed upon between the Federation of Churches and the

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2- Dr. Robert E. Speer.

War Work Council concerning the Sunday services in the buildings; yet as far as my knowledge goes it was usually possible to make this agreement a working basis as between the chaplain and the YMCA. Of course the ordained secretaries in the YMCA did their regular religious work as secretaries, and did not administer the church rites in camp except when requested or authorized so to do by the chaplains. There was clearly recognized by the YMCA a restriction upon the functions of the ordained secretaries, and I know of no difficulty arising thro any undue instusion by ordained secretaries upon the function of the chaplains as representatives of the Christian Church. The constant practice of the Army YMCA was to induce soldiers to sign the War Roll Cards and to take a stand for church membership. Frequently the church membership was made good by a reception into a local church convenient to camp. It was, as far as my own knowledge goes, the policy of the secretaries who led soldiers to decide for church membership to put them also into communication with the pastors of their home churches. It was felt that the membership in a church adjacent to camp was more or less of an expedient, and that the only permanent value which the Association could bring into the soldier's life in a religious sense would be that of relating him to the church in his home community.

3. In the relationship of the YMCA to the Fosdick Commission of course there was merely the rating of the YMCA as a Welfare Organization. The valuation which the Commission put upon the Association was a valuation in the field of athletic leadership and recreational efficiency. That the Association was enabled to put on effective work in the welfare and recreational lines is an admitted fact, but I am not aware that the Association ever regarded these activities as either inconsistent with, or apart from its religious function. Indeed the activities in this line led to some of the most valuable opportunities for definite religious service.

As to the relationship with non-evangelical organizations, it was the policy of the Army YMCA to grant the facilities of its buildings to the Jewish Welfare Board for such services of their own constituency as they desired to conduct. These facilities were also extended to the Knights of Columbus, and to the representatives of the Roman Catholic War Work Council. A few services were also held in our buildings by representatives of the Christian Science Welfare Organization where they could rally a constituency of sufficient numbers in any one unit to warrant tendering them the facilities of the building. The use of our buildings by these non-evangelical agencies seem not, as a rule, to have been misunderstood, though in some instances it was regarded by the pastors of local churches as giving facilities to organizations whose influence we could not well afford to promote. The restriction,

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#3, Dr. Robert E. Speer.

however, of the activities of these organizations to their own constituency in and around our buildings seemed to be a saving feature in the policy of liberality toward these organizations.

4. As a rule the Army YMCA had a most satisfactory cooperation from the local churches and their pastors. In most camps it was a policy to have some local church adopt a YMCA building as the especial center of its work in camp, and an especial channel thro which the activities of the church could radiate into the lives of the soldiers. This facility was greatly appreciated by church organizations in the days when the war spirit was very intense. Later on, of course, it to some extent fell away. It was the experience, I think, of those in the army camp service that the criticisms of the camp work did not originate so much with the local pastors with whom the secretaries were in immediate contact, as from the headquarters offices of organizations, who looked at things more largely from a theoretical point of view. As an illustration, we had at Fort Oglethorpe where I was stationed, as a rule very fine cooperation from the Southern Baptist pastors of Chattanooga; but from the officers of their Mission Board, and the editors of one or more of their papers, we were very severely criticised as promoting a union movement of the churches, and as therefore depreciating the value of the denominations. We were also criticised by some as claiming to be representatives of the Protestant churches in camp, whereas we had never been so designated by any representative body of Protestants, and as a movement were not organically related to the Protestant bodies in such a way as to warrant any claim to be representatives. I feel, however, convinced that this line of criticism came from those who viewed the relationship from afar, and theoretically, rather than from those who were in close contact with, and felt immediately responsible for the service of the men in camp.

I think possibly that some of the churches felt that some of the YMCA secretaries were not as ardently religious as they should be, and some felt that the social programs of the Association were of a type not to carry an especially religious value, but on that point I also feel it fair to add that more and more, considering all the conditions of the camp life, the churches gave their endorsement and appreciation to the recreational side of the Army YMCA program.

5. On the value of the war experience in solving the problem of relationship, I am not prepared to say that the war experience has given any urgent reason for any radical change in the basis of relationship which obtained

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4- Dr. Robert E. Speer.

in the pre-war days. It does not seem quite possible to me for the YMCA to keep the genius of its organization, and allow its bodies of control to be determined by appointment from the official bodies of the various churches. In a discussion on this point in camp there was recognized the danger that men who sat upon boards as church representatives would be more conscious of their church responsibility than of their Association leadership, and so the whole type of service rendered by Association boards would be modified to the disadvantage of harmonious and self-forgetful activity.

(2). The army experience has certainly taught the immense value of correct and adequate publicity in maintaining right relations between the churches and the Association.

(3). I think, too, the war camp activity of the Association illustrated the possibility of making a Christian approach to men in as varied terms as their conscious needs, and therefore that in their divine mission the churches need an agency of cooperation for community service with as varied facilities as the Association offers.

(4). I feel convinced, too, that the army experience of the Association has vindicated the response of the average American young man to a genuine religious program, and that those who approached the religious program of the Association with an apologetic attitude found that the men in the army were not at all prepared to understand why a religious leader should show an apologetic attitude toward a work that had in it the value which he claimed for that service. I believe that the Army YMCA has taught the YMCA for its post-war program that it cannot put too large a stress upon religious work, and that it can count upon a genuine response to a vital and vigorous religious work.

(5). In the demobilization period many of the men responded to the activities of the Association as they had not prior to that time. It was in the demobilization period that the army leaders turned to the Association for promoting morale in the army as never before. Somehow the morale agencies that were equal to times when the war spirit was a flame, proved completely inadequate when attention was turned back to the return to civil life. The demobilization service has therefore proven both the essential vitality and forcefulness of the Association as a religious agency, and has shown that as a religious agency it can meet emergencies and stand tests that no non-religious organization can endure.

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5. Dr. Robert E. Speer.

I believe this covers about the range
of inquiry which your Commission has been asked to make.
I trust the statements above, the outcome of some twenty-
eight months of constant experience in one of our larger
camps, will be of at least some value.

Yours very cordially,

O. E. Brown,
Dean.

OEB/HEH.

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C. H. Brent

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SEP 27 1919

Mr. Speer

Bishop's Office
662 Ellicott Square Bldg.
Buffalo, N. Y.

September 25, 1919.

The Rev. Robert E. Speer, D. D.,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:

You will find in my report of the chaplains such reference to the Young Men's Christian Association as may be of some service. I shall answer your questions seriatim.

1. [The service rendered by the Y. M. C. A. in the Army and Navy was one of the most daring adventures that any society ever undertook. The exact degree of success it would be difficult to state but this at least can be said, that conditions being what they were the work in the A. E. F.--which is the only section that I was personally acquainted with--was indispensable.]

2. In commenting on this aspect of the situation I would distinguish between my personal relationship with the Association and what seems to have been the judgment of large numbers of representatives of the Churches. I had uniform courtesy; facilities were always accorded me and in my work at General Headquarters the position of the Secretaries was one of co-operation. On the other hand, I heard from various quarters and from all sorts of people the complaint that there was a marked tendency on the part of the Association to try and dominate the situation. In the reports that came from chaplains we found there were not many criticisms, but such as there were included this complaint.

3. I do not quite understand the bearing of this, but I do feel that a large part of the best work of the Y. M. C. A. was due to its readiness to serve simply and humbly wherever there was a human need.]

4. [16] My own feeling which was expressed to the Chief Secretary was that there was too much self-advertisement on the part of the Y. M. C. A. I attribute much of the hostile criticism which assailed the Y. M. C. A. to the tendency to self-advertisement and foolishness in way of speech on the part of some who wore the Y. M. C. A. uniform. I personally found among quite a number of those with whom I came in touch a desire to glorify the "Y".

On the financial side of things I am not qualified to speak. As to the character of its religious work it steadily improved. This I can say from personal knowledge. President King's administration was marked by both wisdom and a fine generous spirit of co-operation.

5. (a) [19] It must be recognized that there is still a feeling on the part of the Churches that the Y. M. C. A. is so anxious in its religious character that it puts itself under the suspicion of claiming an equal standing with the Churches instead of being the handmaid of the Churches. In a conference of Y. M. C. A. and other workers held in Paris last winter where there were British as well as American representatives, this was strongly felt by many present. There were those who even proposed the changing of the name of the Y. M. C. A. in order to put it in such a relation to the Churches as to dissipate this idea.

There ought to be a frank and full conference between the Churches and the Y. M. C. A. and such readjustment as will make it impossible for this suspicion to continue.

(b) [20] The publicity methods ought to be revised.

(c) The opportunities of human service are such as have never been given us before and we must enter into them with a humility and loss of self that will prevent any possibility of the Y. M. C. A. being accused of being an end in itself and not a means to an end.

(d) [21] The only further thing I have to say about religious work is that it all depends on the relationship between the Y. M. C. A. and the Churches. One of the two must be the authoritative body and the other the auxiliary.

Dr. Speer

- 3 -

9/25/19

The relationship was not fully worked out before the War, nor was it worked out during the War. Now is our opportunity.]

(e) My experience during the time of demobilization has not been such as to enable me to give an opinion.

Yours very faithfully,

CH. Quet

Mabel Cratty

NATIONAL BOARD

OF

THE YOUNG WOMENS CHRISTIAN ASSOCIATIONS

600 LEXINGTON AVENUE

NEW YORK CITY

TELEPHONE PLAZA 4700

REVED

RECEIVED

December 23, 1919

Mr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Mr. Speer:

Do forgive my tardiness in returning this manuscript. I wished very much to have Miss Davis and Miss Holmquist read it and felt sure that you would not mind if I extended your permission that far. Mrs. Cushman has also seen it.

Yours cordially,

Mabel Cratty

MC.AW

Statement re Relation of Y.M.C.A.
to Church. (corrected) 1919

172.

The war subjected the character and relations of every institution of our national life to new and searching tests. In its vivid light problems and tendencies which had often been obscured were exposed. The situation which was created was of course abnormal. It made many impossible demands. It forced many unnatural and temporary adaptations. It would be a mistake to interpret or to reconstruct the nature and work of permanent agencies on the basis of their war experience and the mingled success and failure which the experience involved in the case of every human institution without any exertion. But in the case of the Y.M.C.A. the war brought clearly into view the reality and the difficulty and the importance of this problem of the relations of the Association to the Church. The other lessons of the war with regard to the work of the Y.M.C.A. are dealt with by other Commissions but this Commission must consider honestly and carefully the bearing of our war experience upon this fundamental problem of relationships. The situation in the United States was so different from that in Canada that the two should be treated separately. We shall deal first with the United States.

I.

The entrance of the United States into the war and the religious and moral needs which at once emerged showed what an indispensable and effective agency for service the Churches possessed in the Y.M.C.A. Without it they would have had no instrumentality for offering a united and adequate social and religious ministry adapted to the unprecedented necessities of the hour. The Y.M.C.A. with the specialized experience, organization, equipment and resources which the Churches possessed in it was ready at once in their name to offer to the Government a ministry whose absence, as we now look back, would have been an immeasurable calamity. It was a courageous offer. The magnitude and the difficulty of what was involved no one realized. As Bishop Brent writes:

"The service rendered by the Y.M.C.A. in the Army and Navy was one of the most daring adventures that any society ever undertook. The exact degree of success it would be difficult to state but this at least can be said, that conditions being what they were the work in the A.P.F. -- which is the only section that I was personally acquainted with -- was indispensable."

Barring the canteen and the amusements, the work in the United States was an even greater work and it was equally indispensable. We are not speaking of the whole work in itself but are dealing with its relation to the problem of our Commission, and we have no hesitation in saying that the Y.M.C.A. revealed a right conception of its mission as an agency of the Church in offering itself for the war service and that the Church at once heartily took this view. The Federal Council of the Churches in special session at Washington, May 8 and 9, 1917, declared -

"The churches should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp."

And the General War Time Commission of the Churches said:

"The General War-Time Commission of the Churches recognises with grateful appreciation the varied, extensive, and indispensable service which is being rendered to the American soldiers and sailors at home and overseas by those trusted auxiliary agencies of our churches, the Young Men's Christian Association and the Young Women's Christian Association."

At the same time we must recognize that grave questions have been raised both as to the method and the principle of procedure. Quotations from some of our most trusted and responsible church leaders will disclose these questions.

"The approach of the Y.M.C.A. to the war work task was a mistake in principle. Instead of assuming responsibility from the government when the opportunity came without consultation with the leaders of the Churches, they should have first been consulted and a mandate secured which would have been readily forthcoming, provision being made, however, for the Church workers to have access to the camps for their distinctive contribution, not independently of the Association, but regularly provided for so that they would not be in the position of going through the courtesy or sufferances of the Association organization."

"I consider that the effect of the course pursued was to leave the Church without the means to make a contribution to the soldiers and sailors in ways that the latter recognized as coming from the

Churches, and that the result is a wide spread impression that the Church failed them in the crisis. I do not look upon this as intentional, but rather as the inevitable consequence. This illustrates the fundamentally wrong principle in the constitution of the Association if it is to be regarded as a Church agency, which I believe to be desirable. I think the right form of organization would be one whereby the Churches as such would be represented directly upon the governing bodies of the Association, and would therefore have a voice in the programs to be carried out which must be financed largely by the gifts of Church members and the life service of the same. To proceed otherwise I consider taxation without representation. At the present time the Churches are continually being put in the position of having either to submit to or to antagonize projects put out in their name in a sense, yet over which they have no control."

"By the edict of the Government the Y.M.C.A. assumed full responsibility for all religious work among the soldiers as representing Protestants. Protestant preachers have had to work on both sides of the sea under the direction of the Y.M.C.A. and the same conditions continue at the present time. Protestants are therefore made responsible by the Government and the Y.M.C.A. for all the work done under the direction of the Y.M.C.A. It is a case of forced responsibility with no authority to control."

And some leaders felt and still feel that the acceptance by the Association of a Government commission which at first was construed by some both within and without the Association as taking cognizance only or chiefly of the Association as a welfare agency, the appeal for funds and for popular support on welfare grounds to the obscuring of the religious character and purpose of the organization, the effort to avoid criticism against religious propaganda, the feeling of responsibility which with some developed into the danger of monopoly and exclusion, the peril of appearing to the Government and the public as a non-church institution and at the same time both avowing to the Churches its fidelity to its traditional character and professing to serve as their sole representative, with the chaplains in the camps - that these and many other elements in the situation put a great strain upon the relations of the Association to the Churches. Two outstanding letters from friends will suffice to illustrate:

"The facts revealed during the war convinced me that the long growing tendency of deviation from its original position had reached its climax in the Y.M.C.A. The circumstances of the war period - the desire of the Y.M.C.A. to function largely and the pressure of unevangelical forces - brought about the ultimate result. Evidence that the climax had been reached was manifest in the flat refusal of the Y.M.C.A. to exhibit itself openly as an arm of the Churches.

They refused to place anywhere upon their publicity, upon their buildings, or upon their letter heads my statement of such a nature. They maintained constantly in private conversation and in conference, that they desired to act as an arm of the churches but found themselves in a position where they dared not so advertise themselves.

"Another evidence that the climax had been reached was seen in the small percent of the funds they received which were spent for religious work.

"A third evidence was the general refusal by the soldiers to receive gladly any religious efforts from that organization.

"The fourth evidence that matters had come to a head was shown by the ever increasing number of churchmen who were criticizing the Y.M.C.A. Their criticism came from men who had never criticized the organization before.

"The above states the one conclusion I have been compelled to reach. It has been reached with sadness.

"My chief constructive thought developing from this conviction is that the Y.M.C.A. needs honestly to repent. It has been tempted to the sin of pride, just as we all are thus tempted. It is in danger of falling away entirely from the Christian position. I would to God that it might repent."

"In respect to your questions, I rather take exception to the wording of the first. The Y. did not make possible so great a service as this wording would imply, i.e., 'The character and magnitude of the service to the nation and to the men in the army and navy which the Y.M.C.A. made possible for the churches in the war.' If it was the channel, as it was, of a great deal of work, it was so to the exclusion of other agencies which could have worked as willingly. Some of us chaplains felt about this that in respect to this, the words of our Lord were true in regard to those who entering not themselves hindered those who would have entered."

It is best to face such feelings as these. We shall make no headway in dealing with our problem by merely quoting praise or recalling the license and true work done for the Church and in its name. The net results both in public judgment and in the judgment of the Churches are sure. One of the most conservative denominational papers summed the matter up editorially:

"All our great Protestant Churches combined their efforts in the work of the Y.M.C.A. unselfishly and in a large and liberal way, undenominationally and without partisan purpose, without desire for individual glory, but for the good of the soldiers and the loyal support of the country.

"The Y.M.C.A. organization, which did so much loyal and unselfish work, will be worsened when the time comes when an understanding

is denoted, and the glory will go to where the glory belongs. Of this let us rest assured."

II.

But beyond the general question of the service rendered by the Association as an agency of the Church in entering the war work as it did and the problems involved therein, we need to face some of the definite and concrete issues of relationship between the Association and the Churches which developed.

The first of these had to do with the relation of the Association secretaries to the chaplains. This question antedated the war, but the war accentuated it. A sensible and acceptable working agreement was reached at the time of the meeting of the Federal Council in Washington in July 1917. The rush and change of war conditions however carried this problem through various alterations which need not be detailed here. The situation in France and the United States also differed greatly. Probably the chaplains held different judgments on the subject ^{of their} but this letter from one of the ablest and most successful states ^{what is perhaps} their general view with regard to the camps in the United States.

"I was not sent to Camp until November, 1916, and was the first Chaplain, I believe, to be definitely assigned to the camp. The Y. M. C. A. has been well established from the beginning of the camp, with five buildings, a camp religious director and a religious secretary for each building. Orders were placed in my hands giving me full authority over religious work at the camp, so that there was abundant opportunity for difficulty, but I found the 'Y' men so broad-minded and generous in spirit that the work continued in perfect harmony. Certainly the Chaplains were dependent upon the Y.M.C.A. for facilities, which were generously extended, and I believe the testimonies of the 'Y' men to the helpfulness of the Chaplains were entirely sincere. I felt that it would have been better if a Chaplain had been established in each 'Y' building as religious work director at the start, with adequate office, etc., and with the Senior Chaplain as the sole religious director of the camp, but the army had no chaplains available for the purpose and it was altogether to the credit of the Y.M.C.A. that they organized the work as they did."

The post war plans in the army apparently contemplate putting the religious work entirely in the hands of the chaplains and the taking over the work of welfare and morale by the Government.

The problems of the Y.M.C.A. in this country in doing its work and in fulfilling its trust from the Churches were made immensely more difficult at the beginning and indeed almost to the end of the war by the fact that there were no chaplains in the camps and that there was a shameful shortage in France until after the armistice. This meant either that the sacraments and worship and pastoral ministry of the Church would not be given at all, or that the Y.M.C.A. ordained secretaries must provide them or that the Churches must devise some other method. There were difficulties and objections to the second course which were in some part overcome but the solution adopted by the Churches was the institution of voluntary chaplains as camp pastors. A host of problems arose in consequence which were not settled when the war ended. Some of these workers of the churches in the camps speak with unalloyed satisfaction of these relations. Dr. Manning of Trinity Church in New York City writes:

"I served as Voluntary Chaplain at Camp Upton from December 1917 until November 1918, for several months of this time as Chaplain of the 302nd Engineers and for the remainder of the time as Chaplain of the 6th Battalion 152nd Depot Brigade.

"In the course of this work, I was thrown into daily contact with the Secretaries and representatives of the Y.M.C.A. and worked in closest association with them. My relations with the representatives of the Y.M.C.A. were in every way most satisfactory; and I was constantly impressed by the ability, resourcefulness and devotion of these workers; and by the fine spirit in which they did their work in the Camp. During my whole time in the Camp this judgment was strengthened and confirmed in my opinion it would be difficult to overstate the magnitude of the service to the nation and to the men in the army and navy which the Y.M.C.A. rendered.

"As acting Chaplain of a regiment, my work was quite independent of the Y.M.C.A. and I feel, therefore, that I can give my testimony the more freely."

But some of the churches feel that the Association was opposed to this whole institution of the voluntary chaplains or camp pastors, that it disapproved of the effort of the Churches to share thus in the work in the camps, and that nevertheless these workers were indispensable to represent the Church's ideals and ministry as such, to provide the sacraments and doctrinal teaching and pastoral care of the young men from the Churches and to maintain home contacts. Some of the Churches also felt the desire for a distinctly denominational ministry

which the War Department disapproved. .

The camp secretariat provided in itself a body of relations with the Churches which was most intimate, vital and helpful but which also brought its problems. 1,538 of the 10,290 secretaries in the home camps and 1448 of the 11,691 secretaries who went overseas were ordained men. Of the 1777 religious work secretaries in the United States 980 were ordained men, and of 256 religious workers overseas 770 were ordained. These workers were themselves living bonds between the Association work and the denomination and local churches from which they came. To the extent that any of them felt hampered in their religious service or compromised in their ministerial character by reason of the semi-lay work they were doing, questions arose, in part relating only to the transient conditions of the war, but in part penetrating to the problem this Commission is considering.

The relation of Camp Y.M.C.A. buildings to the Church and to the Churches brought the question of broad relationships to view. Some, both within and without, were desirous of discovering some way in which the service and houses of the Y.M.C.A. would be as distinctly avowed as the contribution of the Protestant Churches as the Knights of Columbus was as the contribution of the Roman Catholic Church. On the other hand there was questioning at first in some places as to the extent to which the sacraments might be given in Y.M.C.A. huts. Good sense and equity generally prevailed and save in exceptional situations the local service of the Y.M.C.A. huts and the general religious work of the Association in the camps both illustrated and strengthened the right relationship of the Association and the Churches.

The method of handling the War Roll was carefully arranged after conference with the denominational war commissions so as to relate the men as closely and directly as possible to the home churches and to the central denominational ^{war} commission also where the latter was willing. And the great

part, indeed almost all of the evangelistic work, so constant, so skilful in the main, and so fruitful, which was done here and abroad was done by the ministers of the Churches serving as secretaries or as special speakers or working with the Association as voluntary chaplains and camp pastors.

In the time of demobilization the Association has had a notable opportunity to serve the Churches. The Chicago Association alone had 6568 religious interviews with soldiers or sailors returning from service and 4348 men were referred to churches.

III.

Nothing revealed more clearly the deepest feelings of the Churches toward the Y.M.C.A. than their attitude to the criticisms brought back by the soldiers from France. The Churches at once appraised this criticism. They recognized and acknowledged the truth where it was proven and they knew that such failure to render a perfect service as appeared was inevitable. They believed and they believe that no other agency in the war, not even the Government itself, reached any higher percentage of success. The attacks upon the Association drew to it many who felt that these attacks represented injustice if not some secret machination and that they were directed not at the Association only but at its ideals and supporters. In defending the Association ^{denominational} conservative papers asserted its faithful representation of the Protestant Churches in words like these:

"The record of these representatives of Protestant Christianity in the service of ministration to the army of the nation is a part of the history of the loyal devotion of our great and noble body of young soldiers. There was too much of self-sacrifice and exposure and unselfish service to permit us complacently to tolerate ungrounded criticism. Honor and love be to those who did this arduous and often thankless duty."

"This is enough. Christian Protestant influences acquitted themselves in a way to win the appreciation, affection and admiration of all who are right-minded, and the organization through which they did a main part of their work will have a high place in future days in the loving regard of the nation."

This loyal and unyielding support of the Churches makes it all the more

an obligation to face squarely their questionings about some of the methods and courses of the Association in the war work which they fear may represent continuing tendencies and which may imperil the confidence and support of the churches and the true service of the Y.M.C.A. Some of these questions offset one another. But let us put ~~the~~ candidly. Does the Y.M.C.A represent and serve the Churches as unequivocally and avowedly as for example the R. of C. represents and serves the Roman Catholic Church? Does it seek to discover and to carry out the policy and program of the Churches in the same way? Does it try to carry water on both shoulders, to be to the Churches an evangelical and evangelistic agency and to the Government and the public a social and welfare institution? Is it the Churches at work in a certain specialized field or is it an agency outside of the Churches doing a certain work for them in its own way? Is the Association an agency directed by the Church when it seeks funds but an agency independent of the Church in the principles and administration of its work. Is it justly accusable of depreciating the Churches and their work? Was it so accusable in the war and has it been in its foreign missionary work and its appeal for funds for it? Was its war policy toward amusements right? Did it go too far in permitting or conducting questionable amusements on week days or on Sundays? Or was it and is it too prudish and repressive in these matters? Was its war time religious work adequate and effective? Was two percent enough to spend on religious work in France? Was the religious service there and here apologetic and subordinate and of poor taste or was it too aggressive, offensive and fervent? Ought the Y.M.C.A. to leave religion to the chaplains in the army and to the clergy out of it and confine itself to its social and educational and athletic ministry, or ought it to be more avowedly religious? These and many other questions have been asked and are asked now. And not without only but also within. Two letters of clean self criticism will suffice:

"The fact remains that a comparatively small amount of religious work was done. The Finance Committee in its report seemed to glory in the fact that less than two per cent of the money spent overseas was devoted to religious work. Those of us who were appointed on the Cooperating Committee and then on the Religious Work Bureau of the War

Work Council were given to understand that we were the responsible bodies to see that the desires and plans of the Church should be carried out. Representations were made first to the Federal Council of the Churches and then to the War-Time Commission of the Churches that their interests were in safe hands since a representative committee had been appointed. This Cooperating Committee, or Religious Work Bureau, was never given a free hand. A great part of our task was to overcome opposition that manifested itself at headquarters against anything like an aggressive religious program."

"I am inclined to think that the trouble was due (1) to an underestimation of the task (2) to a failure to be either one thing or the other, uncompromisingly religious like the Salvation Army, or nonsectarian as the Red Cross (3) an extremely unfortunate selection of personnel (4) and a very unfortunate impression created that the Y was in the field for advertisement as much as for service and that the men existed for it as much as it existed for them. I would like to see the Y. come out of this with profit. But when it puts itself ahead of the Church as it too often did in France, this will not be the result."

IV.

The inclusion of the Y.M.C.A. and the Y.W.C.A. in the United War Work Campaign in November 1918 called forth criticism from some of the Protestant churches and from many supporters of the Associations' work. We need not enter into the argument which led the Government and the ~~churches~~ ^{Councils of Defense} I fear and many other interests to insist upon their combination. It is enough to recall that the Association believed that a different plan would have been wiser and more effective, that the ^{adopted} plan did not merge the budgets or the administration of the agencies combined in the campaign for the solicitation of funds alone, but the President distinctly recognized in his letter the autonomy and distinctiveness of the various organizations and that the Protestant Churches accepted the situation and heartily supported the campaign. Their attitude was expressed in the action of the General War Time Commission of the Churches in Washington on September 24, 1918:

"We have learned of the United War Work Campaign, in which, at the request of President Wilson, these two organizations and other agencies at work for our Army and Navy have combined their efforts to secure during the week beginning November 11 the sum of \$170,500,000 to cover their respective budgets as approved by the War Department, and in view of the decision of the President with which all good citizens should loyally comply and in view of his clear statement that his request implies no surrender of its integrity and independence on the part of any of the agencies involved and no compromise of their convictions or their work, and in view of the importance of providing whatever is necessary to promote the well being of our soldiers and sailors, we urge upon all our churches the most earnest support of the effort to be made November 11-18 to provide the funds for the Young Men's Christian

Association and the Young Women's Christian Association and the other agencies ministering to the comfort and welfare of the Army and Navy. "We believe our churches should take the lead in all proper effort to make the proposed campaign an unqualified success."

Expressions of confidence such as this make it certain that the problem of right relations between the Churches and the Associations in the new era before us will be wisely solved.

V.

The war not only brought into view many new aspects of the problem and new grounds of assurance that it will be solved, it also provided some definite suggestions.

1. There is need of proper relationship between the Association and the Churches at the top ~~and~~ where the general policies and programs are framed. There should be some provision for adequate conference and common planning for the proper delegation of responsibility, for just broadly approved action and assumption of authority for effective cooperation and application of resources and power. The ends in view may be accomplished (1) by miracle, i.e., by the infallible action of the Association acting alone and securing these results, (2) by conferences between the churches and the Association through the International Committee or through the International Convention (3) by some device of advisory committee or representative relationship. The problem arose at the outset of the war work. The War Work Council was organized exclusively by laymen chosen by the International Committee. This was unlike the Christian Commission which the U.S.C.A. had initiated for the work of the Civil War. That Commission of 12 members contained 4 clergymen and 1 of the 5 members of its Executive Committee were clergymen. It became necessary accordingly to provide in some other way for securing the counsel and advice of the clergy of the churches and a Cooperating Committee of the churches was established. This was established not by the churches however but by the Association. Still it served a very useful purpose and indeed for a short time it had to fill the place of the Religious Work Bureau. By means of it

and the membership of representatives of the Y.M.C.A. on the Executive Committee of the General War Time Commission of the Churches the acute problems of the war time were dealt with and a situation was worked through whose delicacy and difficulty are known to but few. It would be well for any who are disposed to deal lightly with our present problems if they could be made aware of the inner history of those months. The central fact is that personal friendships and voluntary arrangements had to bear the burden of the heaviest task we have ever met in the matter of the relations of the Association and the Church. Such burdens should be borne upon proper organic and administrative settlements. Has the war experience suggested what these might be? It has done so in Great Britain in ways that may be may not be applicable here. In England there is to be at Y.M.C.A. headquarters a regularly constituted advisory committee nominated in conference with the respective authorities representing the Christian denominations "to advise with the leaders of the Association from time to time on important matters of high policy and to form a Committee of Reference, to which difficulties (national or local) that may arise between the churches and the Y.M.C.A. in actual work may be referred." The plans adopted by the War Emergency Committee of the British Y.M.C.A. further include: "To ask the churches to receive deputations from the Y.M.C.A. when plans may be tabled and cooperation invited." The National Council has endorsed these plans. The Scottish National Council has gone further and adopted the following resolutions:

"The Scottish National Council of Young Men's Christian Associations
Recognising

That the Association owes its origin and its sustenance to the Church;

Also

That it is an Interdenominational society embracing and uniting Churchmen of all branches of the Reformed Christian Church in its membership;

And further,

That the work at home and abroad for our soldiers and sailors has only been possible of accomplishment through the ready service of ministers and laymen from all the Communions of the Church, and That the future welfare of the young manhood of our country necessitates a clearer understanding and a fuller cooperation between the Church and the Association;

RESOLVES

(First) To affirm its devoted loyalty to the Church, and its determination to seek in all its enterprises to serve the Church, and

(Second) "Urgibly to crave the Venerable the General Assembly to receive a Deputation to convey to the Assembly its gratitude, and respect, and the assurance of its loyalty, and to request the Assembly to appoint a Committee to confer with the Association with a view to discovering means whereby the influence of the Church may be directly exerted in its counsels, and whereby the Association may have a recognised place in the life of the Church."

A Joint Committee of the Churches and the Y.M.C.A. carried the matter further in these resolutions unanimously passed and then adopted by the National Union of the Y.M.C.A. and later unanimously accepted by the Assemblies of the Church of Scotland and the United Free Church:

- (a) It is agreed that, inasmuch as it is the desire of the Y.M.C.A. that the influence of the Church should be directly exerted in its counsels, it is desirable that the various branches of the Church should appoint representatives to the National Council of the Y.M.C.A., to sit as members of the Council, during the period and in view of reconstruction, and in any case for a period not exceeding three years; in the confident hope that a permanent representation of the Church on the various Councils of the Y.M.C.A. may thereby be secured;
- (b) It is agreed, in order to meet the crave of the Y.M.C.A. in its original motion that it should have a recognised place in the life of the Church, that the various branches of the Church should invite representatives of the Y.M.C.A. to report on their work under the auspices of a Standing Committee or otherwise as may be found most convenient in the meetings of the Assemblies, Representative Council, or other Supreme Courts of the Church; it being understood that the full place which the Y.M.C.A. will have in the life of the Church cannot be determined until its relation to the Church Guilds and kindred organizations has been satisfactorily adjusted."

Cught we now to consider the wisdom of asking the different denominations

Associations

to join with the ~~Associations~~ in forming an advisory council like the Council established in London, or instead of this would it be wise to ask the larger denominations at least to nominate members, in number to be agreed upon, upon the International Committee, having due regard to the clear desirability, ~~and~~ on which the Churches would be the first to insist, of maintaining fully the voluntary ~~and~~ administration of the Movement? Is this one lesson of the war experience?

2. There is need not only of a more efficient relationship of the Association to the Churches at the top. The same need extends throughout. Other sections of this report deal with this subject, however, and it is proper

here to refer to it only as illumined by the war experiences. Two opposing statements were often met with in the war work. On one hand it was said that all the troubles of relationship between the Association and the Churches were at headquarters due to discordant policies, and on the other hand that they were all local, due to incompatibility or untrustfulness or disagreement as to functions. The problem in the first view has just been discussed. The problem in the second view is, first, a question of personnel and training on the part both of the ministry and of the Association secretarship and is, second, a question of having understandings at the top accepted all the way down. (1) Can there not be a more thorough training of Secretaries in Church consciousness and principle, in the historic background of all Christian institutions and organizations? Can not secretaries even at the risk of neglecting some association activity be always as they are often workers and office bearers in the Churches? We commend the suggestions of Mr. Wilder growing out of the War experience, pointing the way to the most harmonious and mutually most helpful relationships for the future between the Association Movement on the one hand and the Churches on the other hand:

1. More mature and better trained Religious Work Secretaries in local Associations.

2. A larger emphasis by all Association Secretaries, local, state and international, on the religious side of our work, including better religious work programs and more adequate budgets for religious work.

3. Closer cooperation with pastors of local churches by Association leaders. On every Association Religious Work Committee there should be at least one pastor.

4. The propagation by Y.M.C.A. Secretaries of "Join the Church" Campaigns and the constant encouragement of active members to engage in church work.

5. Y.M.C.A. Secretaries should themselves always identify themselves with the work each of his own church.

6. Each Association Staff as well as Supervising Secretaries, should make wise and earnest efforts to recruit the best men in their active membership for Christian callings, especially for the Christian ministry at home and abroad.

7. Y.M.C.A. leaders should cooperate heartily with interchurch organizations, local and national, such as local federations of churches and the Interchurch World Movement and the Federal Council of the Churches."

Can not all ministers on the other hand be given in the Seminaries an adequate understanding of the Association and kindred Christian movements and a genuine sympathy with them? (2) Can not some better way be devised of making statements of policy and relationship, which have been authoritatively adopted, actually effective? This was a real issue in the war. As one of the men nearest to the whole inner organization writes:

"It seems to us that the great need of the Association is for such a plan of organization as will give to it that what is recommended by the International Convention we approved by the International Committee shall be carried into effect. The archives of the Association are filled with statements of relationship and with acceptable resolutions, which if they were only put into operation, would make the Association a strong effective religious force, whose service in the main would be entirely satisfactory to all the churches. The great trouble seems to be in the relation of the so-called Religious Book Bureau to the whole enterprise. This relation is nothing more than advisory and then when its advice is accepted at headquarters there is the same confusion that obtained in the time of the Judges when every man did that which was right in his own eyes. In the war individual Association appointees could do

very much what they had a mind to. There was no supervision or control which ensured the carrying out of anything like a strong religious program. The same thing is true in the Association to-day. An Association in New England can be wholly Unitarian in its whole spirit and service. Being such it may not have a vote at the International Convention, but it goes on as an Association without let or hindrance. The government of the Young Men's Christian Association is a strange combination of absolute autocracy and untried democracy. There are some men in power whose word is law and who are in a position to dominate largely the policies of the Association. And then on the other hand, what the churches would like to have done cannot be done because of this democratic spirit which leaves it for every State Committee or local Association to choose what it proposes to do in the light simply of strong advice."

The democracy must be conserved but in some way also the absolute integrity and veracity of the Movement must be assured, if it can be done. And on the side of the Churches there is the same problem and the same necessity.

3. There are many who think that one of the chief lessons of the war with regard to this problem of relationship was taught by the publicity work and its effects. They believe that this work was more responsible than anything else for misunderstanding of the real character and relation of the Association and for dissatisfaction and complaint among the Churches. They say that the utterances of the publicity agencies of the Association in the war over-praised and exalted the Association, depreciated the work of the Churches either by silence or by implication or by direct statement, ^{and} disavowed the repeated official declarations of the Association with regard to its religious and evangelical character and its relation to the Churches. As one of the first workers with the Association in France, who enjoyed unsurpassed opportunities for judgment writes:

"My own feeling which was expressed to the Chief Secretary was that there was too much self-advertisement on the part of the Y.M.C.A. I attribute much of the hostile criticism which assailed the Y.M.C.A. to the tendency to self-advertisement and foolishness in way of speech on the part of some who wore the Y.M.C.A. uniform. I personally found among quite a number of those with whom I came in touch a desire to clarify the 'y'.

"The publicity methods ought to be revised."

The work of professional publicity probably created more prejudice and restiveness among the church supporters of the association than any other one cause. And there were some church-leaders who were speaking in or for the Association who say that they

solt that they were ex-ected to turn down their representations regarding the religious element in the association work and not to stress its Church relationship. This was in the emergency of the war. But it is a danger to be faced and put an end to now. The publicity departments, national and local, should be required to set the Christian Church first and the Association second in their representations, to exalt the Church and the Association only as the agent of the Church, to advertize not foolishly and obtrusively but humbly and regularly what the International Conventions have repeatedly declared to be the fundamental character and relationship of the Association and which found notably utterance in the resolution of the Conference of the New York Secretaries.

December 5-7, 1916:

"Be it resolved, that since the Young Men's Christian Association is of the Church, for the Church, and by the Church, we reaffirm our loyalty to the Church and our purpose to identify ourselves sincerely and effectively with her in the study of needs, devising of policies, securing of recruits for Christian ministry and mission field, division of our common task and execution of her program for men and boys."

4. The true power of the Association in the War Work lay in its unselfish Christ like service. Its units in the camps were homes to the men and its secretaries were brothers. "The best work of the Y.M.C.A.", says one of its most competent observers "was due to its readiness to serve simply and humbly wherever there was a human need." Service as a surreptitious cloak to evangelism is not effective and it is not Christian. The war experience was not needed to show that such service rendered only with an ulterior purpose is not Christian but it was valuable as showing how effectually such service frustrates itself. It will help both the ^{work and} Churches and the Association in their ^{work and} relations to remember this. Loyalty to its fundamental religious character does not forbid, it compels the largest measure of pure unselfish and brotherly helpfulness and good fellowship.

5. Lastly the war experience taught that the religious problems of the Association and the fulfilment of its religious responsibility to the Church is its

easiest problem not its most difficult. It has its difficulties as one correspondent writes:

"It must be recognized that there is still a feeling on the part of the Churches that the Y.M.C.A. is so anxious in its religious character that it puts itself under the suspicion of claiming an equal standing with the Churches instead of being the handmaid of the Churches. In a conference of Y.M.C.A. and other workers held in Paris last winter where there were British as well as American representatives, this was strongly felt by many present. There were those who even proposed the changing of the name of the Y.M.C.A. in order to put it in such a relation to the churches as to dissipate this idea.

There ought to be a frank and full conference between the Churches and the Y.M.C.A. and such readjustment as will make it impossible for this suspicion to continue."

"The only further thing I have to say about religious work is that it all depends on the relationship between the Y.M.C.A. and the Churches. One of the two must be the authoritative body and the other the auxiliary. The relationship was not fully worked out before the War, nor was it worked out during the War. Now is our opportunity."

In its religious work the problem of the Association is not the same with regard to each denomination. A policy that would command the Association to one body might be deemed unsatisfactory by another. But what will command it to all is the policy of striving to bring men ever and always to Christ and to His Church and of actually setting the relationships of men to the organized Church with its worship and sacraments and service first in the work and purpose of the Association. In seeking to accomplish this and in rendering all the other varied services outlined in the eighteen resolutions of the Cincinnati Convention on relations to the Church, the Association will be bidden God speed with the largest measure of trustful liberty by the Churches in proportion as it actually subjects its every utterance and activity to the declarations of the first and third of those resolutions:

"I. The most important agency for the promotion of religious life is the Church. No other institution should be permitted to supplant it or to ignore its primacy. The Association reaffirms its historic policy of absolute loyalty to the Church, and reasserts its intention to recognize in all its activities the preeminence of the Church, the extension of whose influence is the primary purpose of the Association.

"III. The Association aims supremely at building up the Kingdom of Christ among men by using its influence and equipment to lead boys and men to become disciples of Jesus Christ as their divine Lord and Saviour, by inducing them to enroll themselves publicly as members of some branch of the organized Church, and by helping them to develop Christian character and efficiency. Whatever else the Association attempts to do is directly

or indirectly a contribution to this supreme purpose."

Wherever in the war work here or abroad the Association acted openly and unhesitatingly on this principle it met with complete success. Vaudeville religion, religion sandwiched apologetically between movies, religion contaminated by anything else did not command respect but whenever the Association gave men its service of welfare helpfulness with friendship and brotherly goodwill and sought with equal candor and earnestness to persuade men to accept the loving strength of God in Christ men responded with joy and eagerness. A sincere program of true religion succeeded wherever it was tried. The Association was at its best where it was true to its whole tradition and its full and avowed purpose. There and only there it fulfilled, to their praise and satisfaction, its right relationships to the Church and to the Churches.

Corrections in first statement
sent to members of Com., etc.

Oct 21, 1919.
S. J. F. 1

October 21st, 1919

Dear Sir,

Referring to the unsatisfactory statement which Mr. Speer sent you last week discussing the Church and the A.M.C.A. and the War, he has directed me to send you the various changes which have been made in same. I am giving them page by page as follows:

Page 3 - Paragraph 3 - fifth line the word "avocing" is misspelled.
" 4 - " 3 - third line the quotation marks should be single in text of
Article mentioning the anti-passes - "The Charter and magnitude
of the service to the *** or the of robes in the war."
" 5 - " 2 - sixth line the word "in" should be inserted between the words
"France and (in) the United States"
" 5 - " 2 - eighth line the words "of them" should be inserted between
the words "most successful of the (of them) that is perhaps".
" 6 - " 1 - twelfth line the word "those" should be "their".
" 7 - " 1 - eleventh line the word "condition" should be "conditions", and
the figures which were omitted in this paragraph are - after
the word "problems" - third line -
" 1880 of the 10,290 secretaries in the home camps and 1442
of the 11,691 secretaries who went overseas were ordained men, and
of 286 religious workers overseas 220 were ordained. ***

Page 7 - Paragraph 2 - fifth line the word "service" should be inserted between the
"Knights of Columbus (service) was on the contribution".
" 7 - " 3 - fourth line insert the word "as" between "denominational (or)
organization".
" 8 - " 3 - second line the word "Church" should be "Chur. her".
" 8 - " 3 - eleventh line insert the word "denomination 1" between the
word "conservative (denomination 1) papers."
" 9 - " 1 - fifth line the word "these" should be "hem."
" 9 - " 1 - ninth line between the words "Churches an evangelical" should
read "Churches an evangelized".
" 9 - " 1 - eleventh line the word "Churches" should read "Church".
Under section II - fourth line, the word "Churches I fear" should
be crossed out and instead the word "Com. file of Defense
Inperial".
" 10 - " 3 - fifth line the word "their" should be "this".
" 10 - " 3 - eighth line the word "that" should be "that".
" 11 - " 3 - Under section "V" second line from the bottom "Churches at
the top and there" omit the word " ".
" 11 - " 2 - tenth line the word "problems" should be "problems".
The following changes should be inserted in the blanks occurring
in the paragraph beginning at the thirteenth line as follows:
"That Division of 12 members ordained 4 clergymen and 1 of
the 8 members of the Executive Committee, etc."

P. 12 - Paragraph 3 - 10th line the word "problem" should be "problem".
" 12 - " 4 - second line the word "less" "less" should read "Association".
" 12 - " 4 - fifth line the word "as" should read "on".
" 14 - (Handly destroy and insert instead the two pages enclosed, viz. p.14 and 14-a.
" 15 - Paragraph 2 - second line- the words "if it can be done." should be crossed out.
" 15 - " 3 - eighth line between the words "statement, discussed" insert the word "and", and the word "declaration" on the same line should be "declarations."
" 15 - " 5 - second line the word "church" should read "Church".
" 16 - " 1 - seventh line the word left blank should be "obtrusively" and the word "ostensibly" on the ninth line should be "ostensibly".
" 16 - " 3 - ninth line the words "work and" should be inserted between "their" "relations", viz. (their work and relations).
" 17 - " 2 - first line the word "problem" should be "problem" and in the same paragraph 1 the eighth line the word "relation" should be "relations."

Very truly yours,

Secretary to Mr. Speer.

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Minutes of the Meeting
of the
Executive Committee
of the
COMMISSION ON THE RELATION OF THE Y M C A
TO THE CHURCHES

25 Madison Avenue
New York City

October 11th 1919

--oo--

Present of the Executive Committee:

President Mackenzie
Professor Willett
Mr Speer
Mr E C Foster
Mr E Graham Wilson
representing Dr Mott - Mr Calhoun
representing Mr Colton - Mr McConnell

Visitors:

Mr Lowrie and
Mr James J Somerville

who have been interviewing ministers and others regarding the relationships.

Mr Richard C Morse

The meeting was opened with Professor Willett presiding temporarily until President Mackenzie's arrival. Prayer by Mr Wilson.

President Mackenzie had prepared in writing the preliminary draft of his report on Sections I and II, and the first period of the meeting was spent in reading this report. Various comments were made indicating the exceptional grasp of the situation shown by this statement and the comprehensive nature of it. The suggestion was obvious that it would be redrafted in parts which duplicated some of the material to be presented in other Sections. President Mackenzie later confirmed this suggestion by saying that it would be condensed and reshaped to adjust itself to the material submitted by other sub-Committees.

Professor Willett reported on the first portions of Section III and V dealing with the relationships locally between Associations and churches. Owing to the late arrival of much of the information which this Committee had sought and to the necessity of tabulating and arranging it, Professor Willett's report was not written. He stated that over half of the ministers written to had replied with great frankness and he gave one or two samples of the sort of replies received. He stated that

the large number of replies from Association secretaries had not yet been studied sufficiently to enable him to report.

Mr E C Foster, Acting Chairman of the sub-Committee on International relationships involving the second half of Sections III and V, reported on the material which he had. His report also was not in written form, and he stated that one shortcoming of it was that the proportion of interviews with ministers and letters from ministers was smaller than it should be in proportion to the amount of material submitted by Association men. His report involved six different groups of material:

(a) Reports of interviews by Mr Colton

(1) with Protestant Episcopal laymen

(2) with Congregational clergymen

(3) with Methodist Episcopal clergymen standing high in

the Federal Council of Churches.

(b) Foreign Work of the Association and its relation to the missionary societies. This section was weak in having no report from the missionary societies, although good statements were available from the Foreign Department.

(c) A statement made in writing by Mr Inman on the Latin American Committee.

(d) Relationships as developed in the student work. Here again a weakness was evident in that there was no statement from the church side but only from the Association point of view in a very fair analysis by Mr Porter.

(e) The church news letter with information about the Inter-Church World Movement.

(f) Quotations from letters of Board representatives on the new work of recruiting for the Christian ministry.

President Mackenzie commented on Mr Foster's report saying:

(1) We should have evidence from a group of churches who were out of sympathy with the Association idea as such, for example, the Episcopal and Lutheran churches, so that we might know what their position was.

(2) That we should have evidence from churches which are not denominations out of sympathy with the Association but in which there are large groups of churches or pastors which have a complaint to make on the larger relationships. These denominations could be saundered through their church boards, for example, the Presbyterian, Congregational and Baptist bodies.

(3) That there would be much evidence in the material gathered on local relationships which would have a distinct bearing on the larger national and international relationships, and that this ought to be included in some way.

At this point the names of different men were suggested by the members of the Executive Committee whose opinion and judgment should be sought.

Congregational

Dr Herring
Dr Barton
Dr Burton

Methodist

Bishop McDowell
Wm I Haven
Dr Forsythe
Dr Blake

Presbyterian

Dr Geo Alexander
Dr Alexander
Rose Stevenson
Dr Buer
Dr Roberts
Dr Burton

Lutheran

(Speer says
Stoever not
adequately
representing
Lutheran)
S H Knubel
Jacobs
J A C Stub

Baptist

Dr Barbour
Dr F E Taylor
Shaler Mathews
E H P Faunce D D

Protestant Episcopal

Bishop Burch
Bishop Anderson
Bishop Williamson
Silas McBee
Bishop Williams
Bishop Gaylor
Bishop Rhinelander

Southern Baptist

E Y Mullins
Geo Truett
B F Gray
Love
Gambrell
J Y Acheson

Board of Education

E P Hill
J W Cochrane
S M Padelford
F M Sheldon
J E Clark
E B Kelley

Editors, Religious papers

President Mackenzie stated that with regard to relationships brought about through the publishing societies and the Association Press that he believed it a fundamental error for denominations to go into the book business, that is in a general retail way; that it was all right for the Association Press to publish books needed by the Association and to be sold to its secretaries, but that there was, in his judgment, a fundamental error in going into "book store" business.

Mr Calhoun said that there was one point which he thought should be investigated, namely, in how far the matter of excluding the clergy from boards of directors was supported by the Association principle and in how far it was the result of the judgment of laymen in the Association.

Mr Speer stated that in his judgment this was one of the things at the heart of the whole problem. He stated that the Young Men's Christian Association, while claiming to be a laymen's movement, had never been a laymen's movement in the sense that the work was done by laymen; that in the Civil War one-third of the members of the Civil War Work Commission were clergymen; that in the present war organization the same question was raised with regard to the clergy; that the statement had been made that "regular Association men should be selected" but that it was found necessary to recruit large numbers of clergymen and that these clergymen had been amongst the most successful of the workers, and that in the regular work in cities the clergy were depended on in very many places for making the work of certain sorts go. He stated further that it was not a laymen's movement in the sense that it was done exclusively for laymen, for example, the Association has been recruiting men for the ministry and has been holding conferences for students already committed to the ministry and has also been working within seminaries. It has in places held schools for ministers as for example in some of its county work, and yet while ministers are helping in doing the work and the work is in part at least for the ministry, ministers are excluded from the

from the directorship under the plea that it is a laymen's movement.

Dr Speer stated further that he thought no small part of the problem lay in training Association secretaries into a church consciousness and point of view which they do not in very many cases now possess.

President Mackenzie objected at this point to the use of the word laymen as very frequently used in Association circles to distinguish men who were not secretaries from those who were, saying that in Association circles the group of ministers and business men and others would be and are being classed as laymen, as over against secretaries who are supposed not to be laymen and that owing to the historical and ecclesiastical meaning of the word it gave rise to misunderstandings many times.

Dr Speer, Chairman of the Section dealing with relationships as developed during the war, gave his report stating that Dr Barbour, Dr Pidgeon and himself, who were the Committee, felt that their experience had been so direct and immediate that they had not needed to ask for information from others, but that they had picked out thirty men in the United States and Canada to whom they had submitted their own judgment in order to test it out; that of this number about half had replied in a way that had been of no help, but that the other half, including Bishop Brent, Mr Moody, President Stevenson, Dr Knubel and others of their experience and type, had given them some very careful and wise counsel, and that this statement of the war relationships while it need not be a very long statement, should be a very vital part of the Commission's report in that the war experience tended to condense and focus the whole problem in a brief time and illuminating recent situations. He stated that the constructive suggestions should either be woven through the Section or presented separately as the Committee did not want to make a negatively critical report. There are about eight or ten definite suggestions that grow out of the war experience in relationships, an experience that was not a satisfactory one.

He called attention to the fact that a good part of our difficulty was likely to come in the use of two totally unfixed and undefined terms, namely, "the church" and "the Association"; that part of the time we spoke of the church as the abstract, mystical idea of the universal church, part of the time we spoke of it as the groups of church bodies, and at other times we were speaking of it as local church congregations, and at other times we were speaking of it in terms of the ministry; that when we spoke of the Association, we meant part of the time the Association movement, some of the time the International Convention with its legislative functions, some of the time the International Committee or leadership at headquarters, and at other times we meant the membership of local groups for the boards of directors and that in every such case our problem takes a different form in the light of which meaning that we have in mind. Both he and President Mackenzie urged, therefore, that in every use of either term, the meaning at that time and context should be made perfectly clear.

The Committee having adjourned to the Arts Club for dinner, the discussion of the report as a whole was resumed later.

Dr Speer stated that we must face the problem of "democracy of control", not necessarily in the sense of sharing the directorship of the Association with the churches although holding that open as a question, the wisdom of which should not be considered settled, but mainly in the point of view that the Association being only one part of the relationship, was not

entitled to settle for the church what the church's relationship should be to the Association. In other words, we need to find some basis for a democracy of counsel and planning in which we approach our questions with an open mind, not with a program which we are to put across but with the desire to find out what the church wants us to do for them. He stated that we cannot tell the church or churches how we will work for them and expect them to be satisfied with that. He said that the Association is an arm of the church but the arm does not control itself. Will we face this question in this report?

President Mackenzie stated that it made a very decided difference in the preparation of the report whether the objective is merely Association consideration and merely for the Detroit Convention to approve or disapprove; that if the report meant to ask that the whole matter of relationships be laid before the churches it would take one form. If it meant to assume the responsibility of saying ex parte what the relationship was to be and asked the Convention to approve this conception of relationship, it would take an entirely different form. He asked this question "If a resolution were to be passed by the Convention would the matter be referred to the Churches?"

Mr Foster asked to whom he would refer it and stated that it would be difficult to refer such a question to anyone else unless it would be to the Federal Council. President Mackenzie, Dr Speer and Dr Willett stated that the Federal Council would not be the body to refer it to, that it should be referred to the bodies of the churches of which a comparatively small number would need to be consulted.

No action was taken on this discussion but it was the apparent conviction of the majority of the Commission that the report should look toward further discussion with the churches to secure their cooperation in establishing the proper relationship.

President Mackenzie stated that the material for the report should all be in his hands early the succeeding week, if possible before Thursday, October 16th; that he would write the preliminary draft of the report which would then be put in galley proof form and submitted to the meeting of the Commission to be held on October 25th or 27th.

The question of the time and place of this next meeting was left in the hands of Mr E Graham Wilson, the Secretary of the Commission. President Mackenzie, Dr Speer and Dr Willett were to be in Chicago on the 25th; half of the Commission is in the middle west and others accessible as easily to Chicago as to New York. It was therefore thought if Dr Mott and Mr Colton could meet in Chicago, the next meeting would be there on the 25th, but that if this were not possible the meeting would be in New York on the 27th.

The meeting adjourned.